BIOGRAPHICAL SUMMARY: Violet Keahikoe Gay

"See, his [Charles Gay's] ownership [of the ranch] was pau. He sold his ownership, see. So instead of taking in money, he took in land. He got beautiful lands. He had about the best lands on the island. Well, he knew the island. He knew what to choose, see. Even Keōmuku side he had beautiful properties. And so we went down there. Then they raised watermelon, pigs, down at the Keōmuku area."

Violet Gay was the eighth of eleven children born to Charles Gay and Louisa Kala Gay. After purchasing the majority of the island from the Walter Murray Gibson and Frederick Hayselden families, Charles Gay arrived on Lāna'i in 1902 from Kaua'i and became the manager of Lāna'i Ranch. The Gay family resided in the ranch manager's home in Kō'ele. They also maintained a residence in Keōmuku at the same time.

Violet, who was born March 8, 1904, was the first of her siblings born on Lāna'i. She attended Pālawai School, established by her father for his own children and children of ranch employees. Later, she continued her education with a private tutor in Keōmuku in preparation for more studies at Punahou School in Honolulu.

In 1911, after Charles Gay sold most of his Lāna'i holdings, which included the ranch, to Lāna'i Ranch Company, the family built a home in Lālākoa, just outside of what is now Lāna'i City. Gay planted pineapples, watermelons, and other crops, and raised pigs on lands he retained near Lālākoa and Keōmuku. Violet helped her father with the pineapples which were shipped to Haiku Fruit and Packing Company on Maui.

After James Dole's Hawaiian Pineapple Company purchased Lāna'i in 1922, most of Gay's remaining holdings were also purchased. Charles Gay left Lāna'i in 1927.

Violet now lives in 'Aiea, O'ahu, and is very much interested in Hawaiian language, culture, and history.

Tape No. 16-4-1-88

ORAL HISTORY INTERVIEW

with

Violet Keahikoe Gay (VG)

May 7, 1988

'Aiea, O'ahu

BY: Mina Morita (MM) and Warren Nishimoto (WN)

[Note: Also present at the interview is Mary Ellen Richardson Nakoa (MN).]

MM: This is Saturday, May . . .

VG: May what?

MM: Seventh, yeah?

VG: Yeah, seventh.

MM: And we're at Violet Gay's home, and this is an interview with Violet Gay.

What I wanted to start with is some background information and how your folks ended up on Lāna'i. So if you can tell us a little bit about your father [Charles Gay] first.

VG: Oh, well I'll start, I'll even start it by how his mother [Jane Sinclair Gay] told him to go and look for a place because he wanted a ranch to raise sheep. So he went to Humu'ula. He and my mother went to Humu'ula first, on Hawai'i.

MM: The Big Island?

VG: Big Island, yeah, because they raised sheep up there. Okay, and he didn't care for it. So when they came back--they were going back to Hilo from Humu'ula--they got lost. The guide had to go back to Humu'ula to get help, so he and my mother went along. Finally, they came to a fence. Went along the fence, then when they got quite a ways, there were these cowboys looking for them, the cowboys sent by Ollie Shipman. So the fellows helped them, and they got back to the Shipman house. They stayed there for a while. Then they came back (to Honolulu) and went back to Kaua'i.

MM: Mm hmm. What year was this?

VG: I don't know. I think it must've been somewhere in 1900, I think,

maybe around there. Because they moved--from what I gather--the family moved in 1902 to Lāna'i. But before that, that's when he went to Lāna'i to look at the place; he liked it. So he told his mother. And those days they give the son money, eh, to buy their own ranch. So she gave him money to buy Lāna'i. He bought [out] the [Frederick] Hayselden's and [Walter Murray] Gibson's, what they had. See, Gibson was the one that the Mormons sent to start a colony, Mormon colony on Lāna'i. But instead of doing that, Gibson put the lands in his name. So the Mormons kicked him out, see. (Walter Murray Gibson had three children. John married a Hawaiian woman, Kauhiwahine. John was disowned by his father for marrying this woman. Talula Lucy married Frederick H. Hayselden, and they had five children. Henry, I don't know what happened to him. The Henry Gibson we know is John's son.)

So when they went, they went by ship from Kaua'i. And the captain of the ship was Brun, Captain Brun. He has children in Honolulu--the Brun family, there was Jerry Brun and Kanawena Brun, his children. And when it got to Lāna'i, the Dowsett family, in the meantime, had gone to Lāna'i and were waiting for them, had something to do with the ranch, with the Hayseldens. So the Dowsett family, Alika Dowsett family, waited for them to arrive. So when the Gay family arrived from Kaua'i, the Dowsetts left, caught the same boat and left for Honolulu.

MM: So the Dowsett family worked for Hayselden?

VG: I don't know whether they worked for Hayselden or just friends or what. You know, there's a lot of these people that used to be around there, see. I think maybe old friends, or worked together, or something. They're old-time families, you know. So I think that's what happened. And the name, Dowsett, Alika Dowsett. Have you heard of the Morris boy, Jimmy, I think--well, that's the grandson of this Alika, Alika Dowsett. And then that's where my father started the--continued on the ranch. The ranch was already going. See, so he took over everything: the sheep, cattle, land, took all this. Then in 1907, he exchanged some land he had here in Honolulu, with the government lands on Lāna'i. So in that law of 1907, it's in the legislature where they consented and made the exchange.

Now I don't know which lands on Lāna'i he got from the government. But my mother said here in Honolulu, he said where the Library of Hawai'i is, he had a property. And then, from what I read in that law book, he had some lands at Makiki. So that's where I think Roosevelt [High] School. That's government land, you know. Lunalilo Home used to be there where Roosevelt [High] School is. See. When they took these people out, the old Hawaiians, out to Lunalilo, then they built Roosevelt [High] School. And up into Papakōlea, see, it's quite a bit. It mentions Makiki. And then it mentions something about near Thomas Square. But I couldn't make out the thing, you know. So that's all I could get of that part. But he didn't take any of the kuleanas; he didn't buy the kuleanas

because he's not a man that believed in taking away the lands from the Hawaiians. Unless if they wanted him to take it, then he would have done it. But he never allowed that. And then Maunalei [Sugar] Plantation, of course, had started there. And that's where those Keomuku houses were, plus the house we had. You see, they were all [owned by] Maunalei Plantation. And then they had a railroad track that went up to Maunalei [from Kahalepalaoa], I understand.

MM: So when your father first came to Lāna'i, he bought all of Hayselden's . . .

VG: Hayselden's, yeah, and Gibson's, yeah.

MM: Hayselden's property, which included Maunalei?

VG: Yeah, yeah. See.

MM: Okay, and then in 1907 . . .

VG: But he didn't buy Maunalei. Only Keōmuku. Keōmuku, and, I think, Nāhoko, was his, too, I think. See, Nāhoko is up Hauola. Because we planted watermelon up in Nāhoko. And had a windmill to pump the water. And it's right near, that's above Ka'a toward Maunalei side. But we were mostly Keomuku.

WN: So in 1907, he exchanged lands that he had in Honolulu for lands on Lāna'i.

VG: The government land on Lāna'i. See. Government land. Now I don't know which lands those were, see. There must be some way he had all this, all this farming that he had, was a big area. And he raised pigs. And so, the family lived in Kō'ele, and then of course we had [a home in] Keomuku, too, see. So we'd go down to Keomuku, we'd come back. So in 1904, that's when I was born.

MM: Okay.

VG: (Laughs) March 8, 1904. I was the first born [on Lāna'i].

MM: Okay, and then we've got a little bit about your father now. And then, give us some information about your mother.

VG: Well, my mother . . .

MM: Her name first . . .

VG: Oh, her name is Louisa Kapakohana Kala [Gay]. K-A-L-A, Kala. Her mother died when she was just a little girl, died at childbirth. My mother had a sister, when the mother died with birth, she [VG's mother] was raised by the uncle. And that part we haven't gotten too straightened out. She won't talk, you know; she's close-mouthed. When we talk about ali'i, she says, "Here's (the) ali'i, the mighty dollar." That's what she'll tell us, "Here, here's (the) ali'i (VG shows circle

sign)," yeah. And she says nothing (more). But somehow, I don't know, because these two uncles always have connections with royalties, you know. And when she came to Honolulu, she lived with a chief and his wife and family, Pelekaluhi. And he's in that genealogy book, this man. And she lived with them, see. So I don't know. There might be some connection. But one time, I got it out of her, you know. I kept questioning her because people always told me, "Now, don't tell the others but they always asked me what nationality I was." And I couldn't understand why me with ten other kids. (Laughs) Why do they pick on me, you know. The first born on Lana'i, fourth from the youngest. And so one time I questioned her (again) about that, told her the different incidents, you know, and she knew, too. Some of the incidents, she was there. And when I told her, I don't have to repeat that, eh? How I found out?

MM: You can tell us the story about. . . .

VG: About that, how I found out?

MM: Yeah, how people used to mistake you for being European?

VG: Yeah, when I was at Punahou, I was walking home one day--my sister Venus [Gay Holt] (was with me). This ROTC [Reserved Officers' Training Corps] instructor stopped me. He said, "What nationality are you?"

I said, "Scotch-Hawaiian." I said, "Why?"

And he said, "Not French?"

I said, "No." I said, "Why?"

He said, "Never mind, never mind." So we went home, see.

So in 1930, we went away to the Mainland, see. We were going up to Yosemite. We stopped somewhere near Fresno to have lunch. We stopped there and we were sitting there. It was my brother, my mother, my father, my sister Venus and me. This waitress comes right straight to me and she rattles off, you know. And I couldn't make out what she's rattling (about), but when she said, "senorita," I knew she's talking Spanish, see.

So I said, "No, no, no. No Spanish."

She says, "No Spanish?"

I said, "No, no, no. No Spanish."

"Oh," she (left).

I look at my mother, I look at the rest, no impression on their face. Means just nothing, you know. So pau that and we finally (left).

The next time we were heading north. We got to Seattle, then we decided we go to Vancouver. Over we went to Port Angeles. On the way, we stopped to have lunch. Same seating as the other one. Along comes a waitress again right straight for me. Rattle off. Well, I knew what she was talking because I knew French from Punahou, see. She was asking me in French if I was French, see.

I said, "No, no, no, no French. Scotch-Hawaiian."

"Oh, oh, oh," she (left).

So, we pau that. All this, and not an utter out of any of them, you know; only me getting in my head. I go back to this army fellow asking me like that. So finally, I never said anything more. Finally, when we came home, my sister and I came back, I went back to work at Ka'iulani School. While I was there, the (book) company people comes and put up their exhibits at the schools. So there was this old man from American Book Company. His name was Armstrong. Came and laid his books all out. And my sister was the librarian, my oldest sister. Pretty soon he came to the office. I worked in the office. So he said, "What nationality (are you)," he sat down in the office. I was at my desk, he sat (opposite). He (asked), "What nationality are you?"

I said, "Scotch-Hawaiian."

He said, "No, no, no, no."

I said, "Look, my sister is right in there. You saw my sister in there." I said, "That's my sister. You didn't ask her."

He said, "I'm not interested in her; you're the one I'm interested in." That's what he said to me, you know. He said, "When you go home, you ask your mother."

And I said, "Ah, no, no, no, no, I'm Scotch-Hawaiian, you know." So, anyway, these other things came back to my mind, you know, all those other three incidents. So that day, I went home. My mother was in a talking mood, see; when she doesn't talk, you can't get anything out of her, close-mouthed, you know. So, I sat down over there. I said, "Mama, I want to talk to you."

She said, "Yeah, what is it?

So I said, "You know, Mama," those incidents, you know, I brought up. "Well, you know, Mr. Armstrong from the American Book Company just told me today, come home and ask you what nationality I am. I told him, I said, Amelia [Gay Dickson] was my sister, he says he didn't care about Amelia because I was the one he wanted [to talk to]." I asked, "Come on, Mama, tell me the truth, I want to know the truth."

And so finally, she laughed, you know, she laughed. She says, "Well, I'm one-fourth Spanish." And she looked it, you know. She

has that look different from the Hawaiians, pure, you know, the regular Hawaiians. See, she's different.

I said, "Yeah?" And then I said, "And Mama," there I go nearly getting further and further (away), you know, "And Mama, what was your mother?"

She said, "My mother was half Spanish."

I said, "And your grandfather was Hawaiian?"

She said, "Yeah." My mind running all kinds of angles, you know, on that, you know. I said (to myself), "Gee, must be jump the fence or something," you know. And so finally, I said, "Oh, and your mother is half Spanish."

She said, "Yeah." So finally she said, "Why?"

I said, "You know, Mama, Amelia and the rest are saying that [High Chief] Kainoahou is your grandfather. How could he be, Mama, your grandfather? I asked her, "Your grandmother Hawaiian?"

She say, "Yeah."

"Your grandfather Hawaiian?"

She said, "Yeah."

And I looked at her kind of surprised, you know, how come (chuckles) the mother is half Spanish, see. But there was this old Spanish, Manini, traveled all over the place, you know, that noted Spaniard, yeah. He had kids all over the place, you know. So I figure, gee, old Manini must have traveled around this country, too. My mind was running all kinds of angles, you know. But I didn't tell her, but she had an idea what was behind my mind. So finally, I said, "And Mama, so Kainoahou is Hawaiian?"

She said, "Yeah."

"How could that be your grandfather?" I asked her.

She said, "No, that's not my grandfather." She said, "Kainoahou came to live with us. This man came to live with us.

MM: And Kainoahou was [King] Kaumualii's . . .

VG: Kaumualii's son, see. So when Kainoahou died, she was just a young girl, see, but this uncle of hers, not the one that brought her up, another uncle, went to the corner of the house and picked up a package and took and put it in with this man, see. And then she started wondering, you know. So anyway, they took the man, buried him. Until she grew bigger, older, and she asked this uncle. She said, "Tutu kane, what in that package you went to get in the corner

of the house?"

All in Hawaiian, see. He says, "It was the malo of Kainoahou." If the ali'i has an affair with a common woman and leaves his malo, he's claiming that child. So evidently, who the mother was of Kainoahou, we don't know, see.

But when I said, "See Mama, he's Hawaiian. So he couldn't be your grandfather. I know the Spaniard was your grandfather." (Chuckles) I told her that, you know. She burst out laughing. She burst out. Only two of us and she (kept on) laughing; I didn't laugh. I just looked at her. And inside of me, I said, "Gee, Mama, I bet you think my mind is all bad." (Laughs) But anyway, we sat there talking and she wouldn't give me the name of her mother, see. She wouldn't give me the name. I said, "Mama, your mother, what happened to her?"

She said, "My mother died when my sister was born. And the baby died." So she said, "I had nobody, so Kala, Tutu Kala took me over and Keahikoe, see, took me over." So I was satisfied then, see. Of course, I did the bad job of notifying the rest of my family, they are not ali'i. (Laughs) They're commoner.

(Laughter)

VG: Which hurt their standing in the community. (Laughs) I spoiled it all. So anyway, Kealohikekaupea, you see, the king of Kaua'i, went to Maui, as a king on Maui, see, Kealohikekaupea. But my grandmother, my mother's mother's name was Kealohikekaupea, see. And going back to Kainoahou, my sister Venus said, "Well, how did Mama ever give Lawrence [VG's older brother] the name Kainoahou?"

I said, "Well, Venus, the old days, when a Hawaiian, a man or a woman lives with a family, and there's a young girl [i.e., VG's mother] in a family, or maybe a son, give them my name. See, that's the way they do. So to me, that's the way, this man, living with them and there's this young girl around, he must have told those two uncles, those two men, if the girl has a son, give him my name." So that's where he got the name, of Kainoahou, see. There's no blood relation, see.

Now, a lot of times, things kind of puzzle me, too, because [Prince Jonah] Kuhio [Kalaniana'ole], who comes from Kaua'i, and the wife, [Elizabeth] Kahanu [Ka'auwai], always recognized my mother, see. But my mother won't talk. See, she won't say anything. And you look at my two uncles, those two look just like Spanish blood in them, see. And my mother, more so when she was young and she dress up, she don't look like Hawaiian. Yeah, when she died, she was a beautiful woman in a casket. They had fixed her up. And you see the Spanish blood, yeah? You see that Spanish, but she was fair. I was telling my sister Venus, I said, "You folks didn't look hard enough to see how beautiful our mother was." The Spanish blood was coming out, showed. So she really has Spanish. I said, "The thing

that puzzled me, why do they all come to me? What's the matter with the rest of you folks. How come you folks didn't get the blood?" (Chuckles) I'm the only one got the blood.

(Laughter)

MM: Being raised by royalty, your mother was considered royalty, too, even though . . .

VG: No, we don't know whether these people are royalty. She (was) raised by this uncle, see. But these two uncles, the grandfather lived in Mānoa. And the grandfather's name was Upae. U-P-A-E, or else Opae. Opae, I think. Now I tried to look around to see if I run across, down the archives, you know, genealogy, try to see if there's any connection, you know. Where I might run across and I couldn't find a thing. And my mother didn't tell me point-blank that her (mother's) name was Kealohikekaupea. See, I got it because when she got married, she put her name down as Kealohi. But she named my sister May Kealohikekaupea. See, so that's naming after her mother. And me, I was named after the lady that took care of her, Miss Keahikoe, see, this is Kala's wife. And she named me after that lady, see, Keahikoe. And Keahikoe comes from Kaua'i.

MM: How do you spell that?

VG: K-E-A-H-I. Keahi. Koe, K-O-E. If I said, "Keahi," you can catch it, Keahi. (Chuckles) I'm pronouncing that fast. Koe. So, I don't know whether I should say this in this thing. My family--always, I ask my oldest sister, "Now Keahikoe, who was Keahikoe?"

"Oh, she was just a commoner."

Gee, that didn't suit me. (When) I worked at the archives, I was going through the genealogy books. I found out this fellow Kiha, the king of Hawai'i. Kiha, I think it was his mother. His mother was--oh, gosh, what was the name now--mother or father; I've forgotten the name of his mother. So I came back, I told my sister.

Go "Eh, Kiha's mother has the same name as Tūtū Koe's father, (Waaloa)." I said, "So, must be connected." But see, my mother didn't believe in talking about royalties. I think because the old days, you don't talk. You get beheaded, you know. You know, there's very much against. You don't tell anything, you know. You can maybe quietly, but you don't broadcast it. See, and I think that's why she still held that, you know. Because she was a very odd person, very odd in those kinds of things. When we talk about ali'is to her, she'd hush us. Tap our mouth, then we know it's time to quit. Then she'd come with that almighty dollar. You're ali'i when you had that kāla, which was true in those days, you know. If you had that money, you're in with the---you're known. If you didn't have, nobody bothered with you, in the old days.

MM: What part of Kaua'i did she grow up? What part of Kaua'i?

VG: Waimea. She was born in Waimea. We still have our home out in Waimea, the old family home. And, then she and my father used to go back and forth. But she didn't want to go back again to Kaua'i. I think she didn't want the memory, I think, or what. Or else a hardship, because Lāna'i was a hardship.

MM: When did she and your father meet?

VG: I don't know.

(Laughter)

WN: Where was your father from? Where was he born?

VG: New Zealand.

WN: Oh, he was born in . . .

VG: Pigeon Bay, New Zealand. He is Gay and Robinson family, see. He is one of the children to Captain [Francis] Gay, married a Sinclair. He's a descendant of the Old Lady [Eliza McHutcheson] Sinclair that was on Ni'ihau. And his sister was Mrs. [Alice Gay] Robinson, the two cousins, married. From Scotland, they went to New Zealand, Pigeon Bay. I don't know how long they were there. Then they came, the great-grandmother, yeah, Old Lady Sinclair's brother--can't sit still you know. He wants to keep moving. He's a regular sheep man, ranch man. Then he wanted to move. That's why they were heading for Vancouver when they landed here. Then it was here that the king offered her Waikīkī. But she didn't seem to care for the place. See, their mind was ranch. See, the place was dry and all that kind; she didn't. . . .

MM: Swampy.

VG: So they went to Vancouver. They were there I don't know how many years. Then this uncle didn't like it again, so they came back here. And that's when she bought Ni'ihau. When the King [Kamehameha V] offered her Ni'ihau, she took it, she took [i.e., bought] Ni'ihau. They liked it; they liked Ni'ihau. But was so hard with water (and feed for the animals), and things like that, that's why she bought Makaweli, [Kaua'i]. And she bought Makaweli from the [Princess Victoria] Kamamalu, yeah. Kamamalu owned Makaweli, big area in there. So she bought from Kamamalu. That's where she got that.

WN: So your father grew up on Ni'ihau and Makaweli?

VG: Yeah, mostly Ni'ihau. He came here when he was one year old. And his sister, Mrs. Robinson, was born on Ni'ihau. But he was raised back and forth. They finally moved and lived in Makaweli. Because Ni'ihau (has) no water. They had to depend on rainwater and when

there's no rain, well, no water. So they moved to Makaweli. Then, of course, Lāna'i, oh, to me, there's nothing like it. Living on Lāna'i was just wonderful life. Hardship, I guess, on the parents, you know, because they had the sheep ranch, cattle, and then they had sheep shearing. I have some pictures of that wool shearing.

MM: So, okay, they both lived on Kaua'i and then around 1902 . . .

VG: Yeah.

MM: . . . they moved to Lāna'i.

VG: To Lāna'i. They moved to Lāna'i.

WN: Did they farm on Kaua'i, too, in Makaweli?

VG: Well, I think they started the sugar.

WN: Mm. So there was no sheep farming or anything like that?

VG: No, no, no. No sheep farming. Only Ni'ihau. Ni'ihau has sheep. They brought their own sheep, you know, when they came, the sheep and cows, cattle, on the boat with them. Went up, they brought it all back, they brought it to Ni'ihau. Then they brought the cattle, a lot of the cattle to Kaua'i, the ranch. That's where they have the ranch in Kaua'i, plus the sugar, the sugar plantation. On Lāna'i, there was sheep, cattle and horses, and Lāna'i mules. They had all those animals. Plus goats, plenty goats on Lāna'i, hoo. They used to have goat drives. Kids used to go choose our own goat. (Chuckles) Ate my mother's plants. (Chuckles)

MM: Okay, let's go back to Lāna'i now.

VG: Mm hmm.

MM: When were you born?

VG: March 8, 1904.

MM: Okay, and then . . .

VG: See, my brother was [born] 1902. What we called . . .

MM: Ralph?

VG: Yeah, Ralph. The Kaua'i gang, see.

(Laughter)

MM: Tell us a little bit about your brothers and your sisters.

VG: Brothers, sisters? Older sister?

MM: Oldest to the youngest.

VG: My oldest sister, Amelia, is Mrs. Dickson. And they all came to Punahou, you know. My grandmother put them all in Punahou, see. And they were boarders up at Punahou. Then when she [Amelia] left, she came back to Lāna'i, that's when they started the school. Down Pālawai, started a school. And I was six years old [1910] when I went to the school. About twelve or fifteen children, I think, went to that school. And we walked all the way from Kō'ele, you know, where Kahonu is, past Kahonu (chuckles) down there to Pālawai.

MM: So did she teach at the school?

VG: She taught at the school; she taught us. And Mikala [Annie Cockett Enfield] lived right up where the house is, and she used to come down on the horse.

MM: So she started teaching about what year then? You were six years old?

VG: I was six years old. Didn't know a word of English.

(Laughter)

VG: I didn't know a word of English.

MM: She was the oldest and then the next . . .

VG: And then my brother Lawrence, who was in Punahou, too. He continued until he got sick, he had pneumonia, so he stayed home Lāna'i, he didn't go back to school.

MM: And the other two brothers, Ernest and Roland continued, finished, plus May and Elsie. And then my brother Ralph was same time with me, went to school together, see, at Punahou. Same grade, three of us in the same grade: Venus, myself and he. (Chuckles) In the same grade.

WN: You were born on Lāna'i.

VG: I was born on Lāna'i.

WN: Ralph was born on Kaua'i.

VG: Kaua'i. He's the last of the children of Kaua'i.

WN: And Amelia was born on Ni'ihau?

VG: No, no, Waimea, Kaua'i.

WN: They were all born on Kaua'i?

VG: All Waimea, yeah. All of them born in Waimea. So, our family

split, you know. That's one gang and then the four of us were another gang.

MM: The four younger ones.

VG: Yeah, the four younger ones.

MM: Yourself, Venus . . .

VG: Venus, Louise, that's Wally Blaisdell's mother. And Albert. Albert was the youngest. Yeah, Albert just passed away like about two years ago.

MM: He was living on the Mainland . . .

VG: He was in the service, then he came back and he lived down Ka'a'awa [O'ahu]. He had a place down Ka'a'awa. His German wife is still down there. My brother Ernest went to the Mainland, stayed on the Mainland and he passed away. . . . Let's see, (Albert) passed away in November, and Ernest passed away in December. The same year, uh huh. Ninety-two, my brother Ernest. Amelia was almost ninety-six. She was ninety-five, she died a month before she was ninety-six. And the others were all in their eighties, you know. Ernest was ninety-two; he was the third one, third oldest. Roland, Elsie and May, and Ralph. Then the four good-for-nothings came in.

(Laughter)

MM: The Lāna'i bunch.

VG: The Lāna'i bunch.

WN: Yourself and your sister, Venus, who else is surviving? From . . .

VG: Just the two of us. Oh yeah, two of us and my sister, May. And the brother Iini, the one in California, Ralph. Just the four of us left. Just the four. Iini, up on Lāna'i, he was the youngest of them but he got in on our gang, so there were five of us that stayed on Lāna'i and went to [Pālawai] School. All spoke Hawaiian. Our home, well, the language was Hawaiian. We had no English at home. All Hawaiian. We'd go to school, we speak English. Amelia wouldn't let us speak Hawaiian. English. And the kids picked up the English. That's why when they say the kids, if they speak Hawaiian, they can't speak English, they can't tell me that. Because all the children that went--we had part-Hawaiians, we had a Spanish boy, we had a Korean girl, and we had a Japanese girl was adopted by some Hawaiians and . . .

MM: Let's go back around the time you were born.

VG: Oh, oh. Yeah.

MM: And describe---you were born at Kō'ele, right?

VG: Kō'ele, yeah, at the ranch [i.e., manager's] house. That's where I was born, at Kō'ele, the ranch house.

MM: I know you told us the last time we were here who delivered you and how the records were kept and . . .

VG: Yeah, this Agnes Kane, with my father, delivered me, you know. And she did help deliver Venus, too. And Albert.

MM: Was she the midwife?

VG: She wasn't really called the midwife then. She was carrying a baby, her son, when she helped deliver me, see. I was born in March, and she had that baby in May. (Laughs) She was really--not one of her patients died, people that she delivered, not one. She finally got licensed from Board of Health. She continued in Lahaina. Then, when we went to the beach place, that's where Venus was born.

MM: At Keōmuku?

VG: Keōmuku, yeah. That was in 1905.

MM: She delivered . . .

VG: She delivered 1905. She and my father. My father delivered all his children, except Louise. Then we came to Honolulu. What happened was, one woman up there was having trouble with her carrying a baby, and so my mother was kind of scared. I think when they had the baby, I don't know what happened, she didn't say what happened, but she said she was afraid because she was carrying Louise, see. So she told my father, "We go to Honolulu. I want to go to the hospital, go to a doctor." So that's why we came. And we lived in Pālama, remember the old fire station? About three houses away from that on the makai side. There was a two-story house. That's where we stayed. And when she went to the hospital in 1907, that's when Louise was born, Kapi'olani Maternity Home.

MM: How long did you folks stay in Honolulu. You were about four years old . . .

VG: Stayed in Honolulu? I don't know. Way I look at it, we came here, we spent Christmas and New Year in Honolulu, see. And from the record of my aunt or grandmother dying--I was named after--she died, I think in December 16, I think, at the house there. And so we were here in December, must have come in November, I think, maybe December. Stayed on until Louise was born in April.

MM: Then you went back home . . .

VG: I think we went back after that, I think, went back to Lāna'i. You know, I tried to get them to talk but they don't talk. (Laughs)

MM: So do you have any memories about living in the ranch house up . . .

VG: Yes, I do very much. Very much. My brother and I always--well, I tell you how we dressed. He used to dress in the girl's clothes. They made a holoku-like, you know. The two of us. So he used to dress like a girl, and then they used to have flannel, they made--supposed to be a slip, put inside of your holoku, but we used ours outside because we have the clothes and the panty, but when it gets cold, we going to put the thing on the outside, see.

(Laughter)

VG: Keep us warm. So, when we stayed there, every morning, the two of us get up, as soon as daylight or else before daylight. We hear noise in the kitchen, smell the coffee cooking four o'clock in the morning. See, my father instructed the cowboys not to wake their wives up, the family. They had to come down to our house, start the fire, cook the breakfast, and eat at our house, see.

MM: Who were the cowboys?

VG: The cowboys?

MM: Yeah.

VG: James Kauila was one of them. Henry Gibson, but Henry had his own house. There was Moke Kane. Ben Kahaleanu. And there was this fellow, [Sam] Koa. Let's see, who else now? Lemuela, I don't know, Lemuela, there's another man, Kawelo. And finally, Kamaki Kellett. K-E-L-L-E-T-T. His brother was the head of the detective bureau here, Johnny Kellett, see. And there were some others, I can't recall. I think maybe Johnny Nakihei. I'm not too sure about Johnny, Johnny Nakihei. Because, see, a lot of these people, their family lived at Keomuku, see. So family stayed down, but they came up [Ko'ele] and stayed in a sort of house. You know where they're going to build this hotel?

MM: Mm hmm.

VG: There's like an opening next to where Ko'ele house was. It's something like an opening, that goes up. You could look right at that house, that's by the picture. You know, I could look at where they're going to put that hotel, well, there's an opening there. The people lived in this side under the trees. And then something like a little opening here by that reservoir.

MM: By the reservoir.

VG: Well, that was the old road. The homes were all alongside of that. Up at that way. It went this way and down. And the eucalyptus trees were all this way here. That's where the Hawaiians lived. There're lot of houses there. Except the corner house. The corner house was a post office. And then there was another house built later when [George C.] Munro came, that blocked, that closed up that opening.

MM: Uh huh.

VG: See, but that was the regular . . .

MM: I know where it is.

VG: . . . regular opening, the road, those days, go over there to the reservoir, you know, back there.

MM: How old were you when you remember them coming down to cook breakfast in the morning?

VG: I have no idea.

MM: You were young. You must have . . .

VG: I hadn't gone to school yet. Yeah, my brother and I, we hadn't gone to school, but I remember all these things. Even the wool shed, he and I would go over there and remember what they're doing. One day I tried to make a sketch of that wool shed inside, what it was like.

MM: I guess what you can do for us now is describe the typical morning. How the morning would start off, as you remember it up at the Kō'ele house.

VG: When we smell the coffee, he and I get up. We go in there drink coffee. They fix us coffee. Coffee and hardtack. (Chuckles) Things are all ready, the two of us sit there and eat. (Chuckles) Eat, pau, then we go back, jump back in bed. Four o'clock in the morning.

WN: Coffee and what?

VG: Coffee and hard cracker. Hardtack, they called it, yeah. Then we go back and sleep. Then wait for daylight. Soon as daylight comes, up we'd go again. With that same kind of clothes outside, running down to the waiawī tree. There was a waiawī right near by, not too far away. Run down there. All looking on the ground for waiawī. We find, see. When it gets too cold, the waiawī sometimes drop, you know. And we find them on the ground. That's the yellow kind. What they call strawberry guava, but this is the yellow. Then, we'd pick all that up, sit there and eat, the two of us, morning breakfast, waiawī. (Chuckles) And sometimes climb the tree to get it if we see good ones up there. Small as we were, we climbed, yeah. And, see, we hadn't gone to school yet, so it must have been four, five years old, I think. That was a regular thing with the two of us. We slept in the same room as my mother and father. Then later, in this back room, they had a big pune'e there, so we kids all slept on the pune'e with Koleka. Now Koleka has children at Lānaʻi there. Near . . .

MM: Kahoohalahala.

VG: No, no. Not Kahoohalahala. What is it the girl now? Kim.

MM: Oh, oh. It is Betty. Everybody calls her Auntie Betty.

VG: Yeah, there's a girl that was raised by . . .

MM: Kauila?

VG: Abraham [Kauila] and them, yeah. Well, the girl's mother took care of us, and we didn't know she was still alive, see. We were told that she had died. So she took care of us kids (when) my folks would come to Honolulu, she was the one (who) would stay with us. She was like a second mother. Slept with us. Yeah, this big pune'e, we kids, and she slept with us. And bathed us, took care of us. Just like a mother. Feed us. And she knew just what to do. And we (are) naughty, she used a stick. Yeah, she whipped us, too, you know. Just like my mother. Yeah.

I have to tell you folks how we'd go to Keōmuku. There was [still] some [ranch] work down at Keomuku. So they get this hack, fix a hack all up, all everybody pack up the clothes, everything, the cowboys all ready. And some cowboys would take some of the stuff and we'd get on this hack, and they had a wagon, where they'd put all our stuff, our clothes, everything and put the canvas and then the cart and go to Keomuku. We go on the hack. And we used to have a chick, you know, take care of the chick. So when we go down, Koleka and my mother all dressed up, you know. Koleka with her hat, little lei on top, you know, lau hala hat. And my mother with hers, in her corset, and all dressed up in her skirt and her shirtwaist. Venus sits in the back with them. Koleka hold Louise, the baby. (Also on the hack, in the back, was the cat.) In the front, my father drives. And me and my brother, Iini. That's when we'd go to Keomuku. A cowboy has to follow us, you know, all the way. When we get to Kamoa, we stop. Whoever is the cowboy--well, Moke Kane usually is the cowboy--ties a rope in the back of the hack, and he gets on his horse and tie the rope onto the pommel. And then we go down that steep road of Kamoa. Till we get further down, my father using the brake. The two mules are holding back the hack. Until we get further down, kind of not as slopey. Then, this fellow takes off the rope and follow us all the way to Keomuku, (chuckles) behind the hack. My father driving these two mules. Mule Ginger and Blackie. This big kind of mules, you know. Not the small kind, the big kind, big mules. That's the kind they had. So that's when we lived to go to Keomuku, see.

MM: So there was like a trail going down to Keōmuku?

VG: Well, now it's macadamized, I think. But they have regular wagon, you know, kind of road. Maybe the road would be about this wide. Or maybe some places even wider. The road is even wider. But they had these tracks, you know, where the cars have been going and makes the track and maybe horse trail. All like that. It's a dirt road thing, you know. So we'd go, from Kō'ele, we'd go up. We'd go

straight up on that hill, going down toward Kamoa. Kamoa, and then we'd get . . .

MM: So how often did you folks pack up to go down to Keōmuku?

VG: All depends. Sometimes we'd go down, [for] the cattle, it depends on the food and the water. You see, sometimes they'd take the cattle down to Keomuku, see, down that area, the beach area, because plenty of water from the freshet, you know. And there's plenty of water. And then, the pili grass are growing. Then after that, they take them all back up mauka again, up to the mountain area. It was always the cattle the ones did all the moving.

And then, summer months, we'd go down plant watermelon. You see, they start in May sometime around there, when they start planting watermelon. The other things they still keep going because there are men living down there, people living down there, keep the [sweet] potatoes and whatever things we have. We raised pigs down at Keomuku, see. We had pigpens, big pigpens. And that's where we raise pigs. So, I don't know. Sometimes, I can't straighten out when we go. Sometimes we go to spend Christmas down there, Christmas and New Year. Then we stay on through the summer and then first thing you know, we're back up the other place again. But when we started schooling, then we kind of stayed put. Stayed put, we can't go.

Now, the school at Pālāwai, Amelia taught. I don't know how long Amelia taught. We started with first grade. And about twelve or fifteen kids, I think, that was down at Palawai, and walk, all walk, except Mikala. Mikala rides. And these other two from Mālauea, there's a halfway house at Mālauea--I think I have a picture of Mālauea. They lived there. This Japanese girl was brought up by this Hawaiian couple. And this Haole boy, this Haole-Portuguese boy, was born on Ni'ihau. The manager of Ni'ihau, Rennie, had this Portuguese wife. The Portuguese wife ran away with the Hawaiian, (Kauakahi). So they got kicked out of Ni'ihau. (Chuckles) So he [Kauakahi] came to Lāna'i with his Portuguese wife and this boy. So this boy went to school with us. They came on a horse, the two of them. This boy would ride in the front and Lakana in the back. Lakana was the Japanese girl in the back. And the two of them come from Mālauea to where the school was. And you know . . .

MM: We'll stop the tape now and turn it around.

WN: Yeah, turn it over.

END OF SIDE ONE

SIDE TWO

VG: . . . I remember a lot of those things. In fact, when I called to

ask (Venus Gay Holt, VG's sister) if she wanted to come [to this interview], she said, "Maybe I'd better not come because I talk too much."

(Laughter)

VG: I said, "You're going to do all the talking. We have no chance." (Laughs) She's just one year younger than I am. You see, when I was born, and then, my father--this kind of shifting to something else, you still want talk Keomuku, eh?

(Laughter)

WN: That's okay, we can get back to it.

VG: Well, when they went to Lānaʻi, my father told my mother, "The next two children," he says, "I'm going to name them. I want to name them." The rest were the two, see. But he's going to name those two, and she wasn't to butt in. And my mother told me, "I couldn't change his mind." That was all, she said. "When you were born, he named you Violet. The Hawaiian name [Keahikoe], I gave. But the Haole name was he." All right, the next one's born, one year difference, he named Venus. After that, he didn't care what names when the others came. And it was only two. And, you know, we two girls were just like twins. We went to Punahou, they always called us twins. In fact, Venus used to serve punishment in Punahou because of me.

(Laughter)

VG: One time we were looking--she wasn't there, but I was with some other kids, you know. We were going to have chapel, but this Bishop Hall had a lanai, you know, place you can look out. So we (were) watching the senior academy students coming over to chapel, see. And we were all watching, you know. All I heard was, "Venus, Venus." I was gone right in my seat. She served a detention. She got a note of detention. It was a Saturday. I had detention or something else. And I said, "Where are you going?"

She said, "Punahou."

"For what?"

"Serve detention."

I said, "What did you do?"

She said, "I don't know."

(Laughter)

VG: She didn't know. (Laughs) They never told us what it was, but, to me, it was that incident, see, because they were calling me "Venus."

And, I didn't graduate from Punahou, she did. When she told them that I didn't graduate, you know they wouldn't take it off the list? I'm still there as a graduate of Punahou.

(Laughter)

VG: I told them, "Venus, they don't know the difference." They don't know who graduated. Yeah, they got the two mixed up all that time at Punahou. They call me Venus and call her Violet.

WN: Do you folks look alike?

VG: A little, I think. I think in those days, I think we did.

MM: More so?

VG: Yeah, we were always together. You see one, you see the other one. Everything, the two of us were just like twins. Everything we did. And that's why I think my father was very close to the two of us, especially with me, he was very close with me. But the two of us. But up till when he died, he and I were very close. Very close together. I knew more about what he did than any of the family did, see.

And then when he was in a fix on Lāna'i, he depended on me. And Venus goes with me, see. Whatever I do, Venus went along with me. So plowing, I ran the tractor, she was on the plow. Well, she and I plowed, but we never had the camera to take pictures of the two of us and all that. And hauling the pineapple, we load those trucks with the big pineapple boxes. We got the boxes from Ha'iku. They send the crates over. And heavy, about sixty pounds those boxes, some sixty-five. So she and I used to load the trucks, the truck and plow. He depended on the two of us girls, see, and especially me. When he came to Honolulu, he left me in charge (of the) place. See, the men knew what they have to do, they had a luna, see, but just to watch, see there's no trouble, you know. Yeah, so if anything comes up, I would have the say. So he depended on me, even (when) we came to Honolulu, he depended a lot on me. Doing whatever---helping him out, you know. Because the other children never liked him.

You know, he was such a kind man. Soft, he'll never whip and he'd never yell. When he scolded you, he sat there and talked nicely to you. And you feel it when he talk nicely, you know. My mother will use the stick. But not him, he won't spank. Yeah, he won't punish. His punishment is just talking nicely. He was that type of a man. And he loved the Hawaiian people. Yeah, he loved the Hawaiian people and he enjoyed the Hawaiian food (not raw fish, but pūlehu fish). He never stopped us from eating raw fish. He knew how to go to the market, get fish. When they go to Lahaina--if he's going to Lahaina--he goes and look for 'ōpelu, kawakawa, he knew we loved that. He buy the fish, come back. And he helped my mother prepare, you know, cleaning the fish. Always he was very attentive to her.

I think if she had died before him, he would have been a goner; he would be lost. They were a couple, you would be shocked. See the two of them sitting down, holding hands at their old age. Party, they sitting down holding hands. He waited hands and foot on her. At the dinner table, when she's pau eating, he gets up, he goes out, he gets a (bowl with water), a towel, or a napkin, brings for her to wash her hands in. So one time, I scolded her (chuckles), because she ran--didn't know this kind of love thing, you're young. She ran and hid from him, you know. We had gone downtown. We came back, he asked, "Well, where's Mama?"

I said, "Hiding in the closet." (Chuckles) I told him. And here, as I grow older, I said, "Chee, that's a trick in the love affair (chuckles), you know."

I couldn't see anybody doing anything to him, I just couldn't see it. I was so fond of him, you know. And he was nice to me. And he had an organ. I took piano lesson one year and I quit. But I used to play by ear, you know. So I go and play this organ. And not good, not smart kind, but anyway, he comes, he sits in there. He listens to me playing Hawaiian songs on the organ. He sits there, just enjoying every bit of it. And my sister May, who took music lesson, twelve years of music, she won't play. Yeah, she's a good piano player, more on classical music. She won't play. And if he comes in to sit down, she stops. She won't play, walks out, see. And I was the only one that he used to depend--in fact, he gave me the organ. See, most of the organ was termite-eaten, only part of it I still have under the house, where the keys are. (Chuckles) I brought it with me. (Laughs) So, when he died, my mother gave me everything of his. The only thing that she asked me if she could give to my oldest (brother), she wanted, his watch. And she thought she wanted to give it to the oldest boy and that was my brother Lawrence. So I said, "Oh, Mama, that's up to you. It's yours. You decide what you want to do. If you want to give anything, don't be afraid of me, that I would scold you because it's yours, Mama."

She says, "No, Papa left everything. Everything of Papa is yours." See. So I got everything, as far as the house, you know, things . . .

WN: What year did he die?

VG: He died in '36. I think it was '36 when he passed away. And she died in '39, not far apart, yeah.

MM: Okay.

VG: And we were [living] on Ke'eaumoku Street [on O'ahu], yeah. But he . . .

MM: Did they name Ke'eaumoku Street for Lāna'i?

VG: No, no. The name of this place is Ke'e, Ke'eaumoku.

MM: Oh, Ke'eaumoku.

VG: [Referring to Lāna'i] What's his name---[Kenneth] Emory, keeps calling it "Keōmuku." But my father kept trying to correct him and say, "Keōmoku." He said, "M-O-K-U, moku."

MM: I think it's written on all the maps as, "M-U-K-U."

VG: M-U-K-U? It's Kenneth Emory that did that. Before it used to be "Keōmoku," see. Kenneth Emory, then the geodetic surveyors all started following, see. They didn't take my father's word. My father knew from the old Hawaiians, see, the name of the place, "Keōmoku." One of the Hawaiians were telling me, that "Keōmoku" is "Ke-ō-moku." And what this person thought, Kahalepalaoa was where they landed all the freight that came with the steamers, you know. In fact, I have pictures of the ship outside of Kahalepalaoa. And past "Keōmoku," see. And the person said, "The old Hawaiians used the o," he said, "Oooooo," that way, let the people know that they're there, headed for Kahalepalaoa. So when the ship comes, there was this--whether it was a whistle or what--the Hawaiians call it "o," Ke ō, you know, moku, see, the whistle of the ship or the call, you know, from the ship. "O." "O" means, you know, you yell. They said some they go, "Ooooo" like that. Nakihei and them used to do it sometimes coming in from Lahaina. Outside of the place they do that, we hear it. So when they do that, the people know they have to go down to unload, see. Because the village, the people lived in Keōmuku.

MM: That makes sense.

VG: Yeah, yeah. And that's what this person told me. So, I tried to tell Kenneth Emory them. Didn't mean anything. See, that's where a lot of the trouble, you know. A lot of these Haole people, they go and change, change the things, you know. And I know I'm drifting off from our talk of Kō'ele.

(Laughter)

MM: We might to get to Keōmuku soon.

VG: Like, maybe when we get to Keōmuku, I come back with that.

MM: Okay. Let's go back to Kō'ele.

VG: To Kō'ele.

MM: Why don't you tell us what buildings were in the area. Describe Keomuku, I mean, Kō'ele for us.

VG: Kō'ele. Well, the ranch [manager's] house and the cottage, I have pictures of that. And then . . .

MM: Who lived in the cottage?

VG: Well, when people came, visitors came.

MM: Guest house?

VG: In fact, my oldest sister and her husband [William A. Dickson] lived there, because he was a bookkeeper for the Lāna'i [Ranch] Company, see. After my father, then they formed Lāna'i [Ranch] Company. He [father] took his [payment] in land, that's where we moved, see, my father dropped out. These people formed, like a lot of prominent people here. And Cecil Brown was one of the prominent people, his stepson, my brother-in-law. So they lived in that little cottage. But usually, it's visitors, you know, come as a guest cottage. See, they couldn't stay in the main house with us, not enough room, so they had rooms in the cottage. That was done by the Hayseldens before our time, see. But my father kept all that. And then there was another building that they used as a post office, and part of it as a store. And then across that was the wool shed. And part of it, where they had kept the saddles and things like that, another connected part of it. And then the place where they put the hack, under the garage, yeah. And then the horses, if it's raining they put the horses under that shed, see, with the saddle on, see.

MM: Was the banyan tree there?

VG: No, no trees there, no. There was an orange tree next to that---there's a two-story building. Next to that was some orange trees, bananas that was planted by the cowboys, the people planted, and plus the pen where they had the sheep, and horses, you know, they use for horses. And that's where they going to break horses, you know, they break in these pens. And next to that other building was a blacksmith shop. Blacksmith shop and then the houses, all up on . . .

MM: Where everybody lived.

VG: Yeah, up (toward the mountain). Some of them sort of long house, you know, and some maybe two sections, you know, family--there were sections in the back where they did cooking. All outside cooking, those days. And then one long house that where the bachelors. This fellow Koa--I don't know what his last name--he came from Moloka'i, big strapping Hawaiian.

MN: Sam Koa?

VG: Koa? Koa? Yeah, I have pictures of him, yeah.

MN: He was brother-in-law of James Kauila.

VG: He?

MN: Yeah, Sam Koa.

VG: After that I think, hah?

MN: Married . . .

VG: He wasn't married when we were there.

MN: Oh, probably.

VG: He wasn't married. I think it was after. Yeah, after. James Kauila. Well, James Kauila really, his family was the Kauahikauas of Wailua, yeah. Bobby was a very good friend of ours, Bobby Kauahikaua, yeah. But he went by Kauahikaua and Kauila went by . . .

MN: Kauila.

VG: Kauila, yeah. Kauila.

MM: When your father came, he brought some cowboys with him from Kaua'i?

VG: No, just those two boys that came. Ben Kahaleanu and Moke Kane came with him. The other people came later. Came as cowboy. Now Moke had a brother that came as cowboy. Then there was another fellow by the name of Paalua--I don't know where he came from. He came as cowboy. There's a lot that came from outside islands, you know, came to be cowboys.

Now these---Keōmuku people, they were cowboys down that side, like this fellow, Kauhane Kukoloua, see. And there was another fellow by the name of--oh, what was his name now--oh yeah, this Maka, Maka, I don't know what his last name is. His name was Maka. And that's the last name, I think, Maka. I don't know what the first name, yeah. And all related to Cocketts. The wife was Loke [i.e., Rose Kahikiwawe] Cockett's sister.

MN: Ilikua? Was it Ilikua?

VG: Ilikua, Ilikua, yeah, Ilikua. There was another one, Ehu, had three children, three or four children. Ehu. And then there was Imiola, that's Mrs. Maka.

MN: There was . . .

VG: I think they were all related. Sisters, yeah, they all sisters. The three sisters.

MM: So, up in the ranch area, was there any---there was no schools there? Or was there a school up there . . .

VG: School?

MM: . . . during that time?

VG: Not around our time. I think where that post office, you know, where I'm talking about, I think they might have had some class

inside there, school. I don't know . . .

MM: Do you remember any children?

VG: The children around my time, yes, I do.

MM: I mean, up in the Kō'ele area?

VG: Yeah, there was Rose Kellett, this fellow [Kamaki] Kellett's daughter. And this Rose [Kahikiwawe] Cockett's sister had two children, Emma, and then there was a brother, I think. They were Cecilia's, Ehu's children, Daniel and Emma. There was somebody else, some others, I think. Because I remember those children. We all went school together.

MN: At Pālāwai or . . .

VG: At Pālāwai, Pālāwai. And there was Koanui. There was a Koanui [family] that had two boys, Sam and Chris. They were all Kō'ele children. And then Apikis, but those children around our time, didn't go to school with us. So only the children right in that vicinity. See, they were too small, I think those two boys were too small.

And then, let's see, who else now. Those are the families that were around there, the kids that went to school. Oh yeah, there was a Spanish boy, Peter, Pedro, that lived right in Kō'ele, too. Peter. And then there was a Korean girl that came from Korea, I think, some place and she spoke English. You know, she learned English with us.

MM: How did people get there, this Spanish boy and the Korean girl? How come they came to Lāna'i? Do you know?

VG: I think work. I think that's what it is. Well, like Cecilia and them, you know, because of Loke Cockett, you know, their family.

MN: Family.

VG: The family, you know, they'd come. Then they'd leave, they go to Maui, they come to Honolulu, and then back again, you know. I think work, come back to be cowboys. A lot of cowboys, those people that came. And there was another old man, Kawelo, he was one of the cowboys.

MM: So all of the people in the ranch area worked for your father?

VG: Yeah, worked for my father. All the ranch people. There's nobody else for them to work for. And all those ranch people worked on [i.e., built] the government road. I think they get paid, you know, road to Mānele, road to Keōmuku, government roads. So they got paid by the government. But they . . .

MM: When did they put that road in?

VG: The macadamized road?

MM: The Mānele to . . .

VG: Oh Mānele, long time. It was the dirt road.

MM: Dirt road.

VG: It was the dirt road. Yeah, Mānele.

MM: So that was when you folks were living at the ranch?

VG: Oh yeah, oh yeah. When we were living at the ranch. This was before our time. Yeah, before our time that road was there. Because the ships finally came into Mānele. See, a lot of the ships came into Mānele. Or to get things up to the mountain, the other was for the Keōmuku side, you know, for the beach area. See, those are for the Kō'ele store. So, so they came to Mānele. And then they shipped cattle through Mānele, Hulopo'e. They used to drive the cattle down in a pen. Then the cowboys lasso them, take them in the sea, and take them out to the lifeboats . . .

MM: So on the white-sand beach side?

VG: Yeah, the white-sand beach. They wait till low tide, see. Then they take them out to the boat. They tie them alongside of the lifeboat, and take it out to the big boat that's further out.

MM: When did they build the pīpī chute?

VG: Oh, that's Mr. Munro. Mr. Munro built that.

MM: I see.

VG: Yeah, that was built way later. I think we had come to Punahou to school. I think more in the '20s, maybe, that's when they built that chute. That thing was really something. You know they'd lead the calf down. The cows all follow the calf, they go right onto the ship. But one time that thing broke, the cattle fell in the water. Some died; some, you see them swim. I didn't know they could swim, they good swimmers. The cows, yeah. But my father couldn't get over, saying that cattles died and Mr. Munro didn't have the decency to tell the sailors, "Take it for the ship." He wouldn't. He wouldn't give them. He let them die and leave them in the ocean. Yeah. And he wouldn't give them. My father couldn't get over that, you know. He can't do anything more with it. Let the sailors take it on the boat. Make good with those sailors. Because, you know, if you're kind to them, they're really something. They're wonderful people, those sailors, they're really wonderful. They take care of your passengers, you know.

MM: How often did the ship come in?

VG: I don't know. I don't really know how often they come in. Maybe once a week or maybe every two weeks or something like that. 'Cause some bringing supplies. So, maybe something like that.

MM: What kind of supplies did they bring in?

VG: Well, like flour, sugar. They bring the--that's where the crackers come, come from them. And some things like blankets and sheets, things like that. And sometimes they have things like apples, oranges, that comes in, you know, and all going to this store.

MM: Kō'ele store?

VG: Yeah, Kō'ele store, yeah.

MM: Who used to run the Kō'ele store?

VG: Well, at one time was fellow by the name of Cooke. He was Board of Health inspector, but he and his wife came to live on Lāna'i. He wasn't Board of Health inspector up there. They just came to live there so he worked in the store. And another time they had my brother-in-law. He took care of the store. But it wasn't a store where you go every day, you know, like a lot of the stores. This is when they need things. Certain days they open, then people come and get what they wanted. Like canned goods, and even barrel salmon. Salmon, they had, oh, barrels of it would come. And they leave it and then people come get their salmon, whatever they want: canned salmon, canned corned beef, sausage--they have some kind of a sausage. And like canned fruit, they have those cherries and pear. Not apricots, I don't remember apricot, but canned fruits, yeah, they have. And then, when we had Japanese people came, then they had a lot of Japanese food in the store. That's where I found out about gobo (chuckles). Gobo. And they had salt cabbage, I think.

MM: But during the time you folks had the ranch and lived up Kō'ele, it was mainly Hawaiians working for you folks? It was mainly Hawaiians?

VG: Oh yeah, Hawaiians, Hawaiians, mainly. Those Japanese only came when they were digging that tunnel. They had started to dig the tunnel toward Maunalei. I don't know if that tunnel got through. Whether they got through, but I know we used to have water pump come up that side of Maunalei, up on the top, and then come to Kō'ele, see. Came over those hills, Mahana and all that, over those hills. The next tunnels were built by Hawaiian Pine.

MN: Yeah, and it went around by Lālākoa side, come out.

VG: It's right by that valley?

MN: Yeah.

VG: Kaiholena?

MM: Mm hmm. In the back of (Nīniniwai).

VG: Yeah, yeah. Went down to that.

MM: So there were people living at Kō'ele, that was one community?

VG: Yeah, it was a community.

MM: And then you had Keōmuku. . . .

VG: Keōmuku, that was another community.

MM: And then. . . .

VG: Kahalepalaoa.

MM: Kahalepalaoa.

VG: Uh huh.

MM: And Pālāwai, was anybody down there?

VG: Only the---well, they had before our time, I think, see. Because Sol's auntie, Nami, owns a property at Pālāwai. She still has it . . .

MM: Is that [Nami] Makahanaloa?

VG: Yeah, Makahanaloa. Where they have that mango trees, yeah. And then at Luahiwa, there were some people that lived at Luahiwa. But some of those people died, and some left . . .

MN: Keliihananui?

VG: And then (David) Keliihananui and them had their own place. Yeah.

MM: Was there anybody living down Mānele side during your folks' time?

VG: Not really living. No, nobody lived there. At Mālauea was the last place anybody lived. Mālauea was the last. But Mānele, the people go down, maybe. Like one time, they had a goat drive. All the families went down. They used this big wagon, you know. All the kids, and clothes, and everything all going for a week down at Mānele, we all went.

MN: Camping. (Chuckles)

VG: Camping, yeah. And then there's the warehouse. They had built that warehouse. After that, we went down. And they drove the goats. There's a valley farther up in Mānele there, there was a pen in there for goats because they used to drive the goats down those hills into those pens. Then when the ship comes, they load the goats on a lifeboat and take it out to the ship. And they brought

them to Honolulu. The goats were sold in Honolulu, see.

MM: This is wild goats, yeah?

VG: Wild goats. Oh, that island, all over. Goats, all over, yeah.

MN: Today, there's nothing.

VG: Yeah, today, nothing. Ho, those days, even get into the mountains. Wild pigs, too. Plenty wild pigs, yeah, on Lāna'i. In fact, I have one of the last pigs. I have a picture of it. The last pig that came to visit a female pig in our pigpen. And my brother shot him. (Chuckles)

MM: Let's talk a little bit about Keōmuku now. Well, one of the things that we're kind of curious about is that it seems that there were a lot of Japanese living down the Keomuku side . . .

VG: Well, they came later. They came later, these Japanese. They came and they took care of my father's pigs. And they did a lot of the work, planting, (hō hana and hanawai), when we planted things in Keomuku.

MM: Mm hmm. So nobody was left over from the sugar plantation?

VG: No, no, not from the sugar plantation. No more. That's where the Japanese came, see. When they came, I think word passed on or something to go over to Lāna'i or my father might have asked, or something. But these Japanese came over and they stayed--you know where the [Ka Lanakila O Ka Mālamalama] Church?

MM: Mm hmm.

VG: Well, right next to it, toward Maunalei side of that, was a house there where these Japanese lived. And then there was another house that was near the pigpens. The fellow took care of the pigs. But these people lived in there were the ones took care of watering the things, planting the potatoes, and all the corn and everything. They worked out in the field there, see.

MM: What was his name?

VG: The pig man?

MM: Yeah.

VG: The pig man was Uga.

MM: Unusual name.

VG: (Chuckles) We used to tell Venus, "You related to Uga." She cry like everything. She said, "I'm not like Uga."

I said, "Your nose just like Uga's nose."

(Laughter)

VG: He had a sort of nose kind of push up a little bit, you know. Not exactly alike but, see, her nose was different from ours, see. "So that's why you related to Uga."

Just the other day, she told me, "I'd better not go there, I might start talking about Uga."

(Laughter)

VG: See, we never forgot those people, you know. When we came to Honolulu [for] school, we (went to) say goodbye to all the people there before we left. My mother and father felt that we should go and see all these people. They came to the beach, see us get on a boat to go to Honolulu. When we first came, 1916, that's when we came to Honolulu. The five of us. My father came to Honolulu bought shoes, stockings, you know, for us 'cause we going to civilization. Lana'i was barefooted. So, anyway, wear the shoes. Gee, get to Lahaina, the feet sore, take the shoes off. Stay in the hotel. Put the shoes on, doesn't fit. Had to go to the Pake store (to) buy shoes. (Chuckles) To go to Honolulu. So that's the way we were. The people came down. In fact, I have a picture, quite a number of people that were down there at the beach. That day they came, my mother and father, I think, was coming to Honolulu. That always happens, you know. And sometimes we just go to Lahaina. Some members of their family is going to Lahaina. And you find a whole bunch down there. Even (we) kids, we're all down there waiting for the boat to come back, we join with everybody. Sometimes you don't know whose kids around there (chuckles). But they come down to the beach because they lived right there [Keomuku]. And kiawes growing and they have opening in the kiawe, you know. So that the--opening like this, see. You come in there, because the wind blows this way, keeps the sand out, see. Otherwise, the sand sweeps right into the homes. So they have openings. Then they come down. Sometimes evening, we go down, sit on the beach there. And then all these people come down. Early, you know. All sit there till dark, then we go home, everybody go home. Just sit on the beach, just visit . . .

MM: Go down, talk story . . .

VG: Yeah, just talk story.

MM: Sing to music?

VG: No, no, no music . . .

MM: Just talk story?

VG: Yeah, nobody played music, yeah. And sit down there and talk. The

kids playing on the beach. Running up and down, playing all kinds of games, you know. And grownups just sit there and watch the kids. Then when it gets kind of dark, they send us home. Then all the kids go home. And the Apikis had a house that look right down into the place there. It was a nice house they had, across from [James] Kauila. Kauila lived on the opposite side of the road. And their house--that was Kauila's in-laws, yeah. Mrs. [Lucy] Kauila's folks, yeah, Apiki. So they had a place there that you could go, but we don't go too much around that place. And they had built covers for the boats, you know, with coconut leaves. Covered the place. And we used to go in there and sit there. We spent a lot of time just in that area, you know. In that area, the kids. And there's some pictures of us playing boat and we pick up wood from the beach and make our own boat. My father give us pocketknife and we kids make our own boat. One time I had a wiliwili (wood), I carved one for one of my nephews. "You know how to make boat?" (Chuckles)

I said, "Yeah, we used to make our own boat, yeah." And sail, my mother's flour bag. (Chuckles) Cut our sail. You know, kids knew how to do those things. They even put outrigger on, yeah. The kids and we'd go and sail in that place there. In calm weather, the place is just like glass, you know. But when the waves come, you have to watch out for Portuguese man-of-war. (Chuckles)

WN: How many months out of the year did you spend in Keōmuku?

VG: Oh, I don't know, sometimes we spent a whole year, yeah.

WN: Oh yeah?

MN: Depending on the water [supply].

VG: Depended on the water and the cattle, you know. Well, like if we're going to go into watermelon. We went more in watermelon after we had our own place. But the other time, it's always the ranch. It's a ranch thing, you know. But when my father moved away, Lāna'i [Ranch] Company was formed [in 1910]. He took his [payment] in land instead of money. He had beautiful property is what he got. All where those houses were [in] Keōmuku, all his. The church. In fact, I have a copy of the lease, leasing of the church to these five fellows, all in Hawaiian. I think I gave Sol [Kahoohalahala] a copy of that. (Chuckles)

MM: I think he has it. He mentioned that.

VG: Yeah, I think he has. I went run the thing off. I told him to---I told him, "You find somebody to interpret that thing," and it was a lease.

MM: So how many people lived down Keōmuku?

VG: Oh, let's see now, the Cocketts, Mr. and Mrs. [Robert] Cockett. Sometimes this Ehu used to come there. The schoolteacher, then our

family, and then there was the Apikis, there was two of them and a daughter. The daughter finally came to Honolulu, see. Just the two old folks. Across from them was Kauila and his family. And, I don't know how many kids Kauila had at home. Then next to that was several Japanese people. I would say all of five or six people: wives, husbands, some of them bachelors.

MM: You remember their names?

VG: One was Horiuchi. Horiuchi, because he came to the mountain, later, he came up to stay with us up at mountain area [i.e., Kō'ele]. Because there wasn't much to do down there, see, because my father was devoting more time to the pineapple. So he came up. The pigs. We had pigs up mauka. See, we didn't have any more cattle. We only had our milk cows. So that was all up mauka, see, and all the horses were up mauka, everything. But we just went down there spend some times off and on down the beach area.

Then there was Johnny Nakihei with three children. Then there was Kahoohalahala, about four, five kids at home and Moke Kane with about as many children. And then [Kakalia] Kini and the wife had no more. And then the Mano, they had families. I don't know how many they had in theirs. About five or six, I think, I'm not too sure. I know they had a big boy. Named him Kama. And then the Makahanaloas. And Ben Kahaleanu, he had several children. Quite a number of children. And then [William] Pokipala and his wife and two kids, lived up the pump, where the pump is. He took care of the pump and the windmill, see. Sort of like an engineer-like, you know. So those about the only ones up in that area, Keōmuku area, yeah . . .

MM: And did anybody else live down at Kahalepalaoa?

VG: Then, Kaopuikis down at Kahalepalaoa. And then sometimes the-- Kauhane Kukoloua. See, they lived up there then they go back to Kāheka. Go over there, move. They'd go back to Kāheka or come back and live. That's when Benny Kahaleanu married (Hanaliilii), the daughter of those two. They had a house right mauka of the road.

MN: Mm hmm. They still have . . .

VG: Inside of the kiawe trees. They still have a house there?

MN: Yeah, they still have that area.

MM: So everybody lived in the houses that [once] belonged to the sugar plantation?

VG: Those houses at Keōmuku, I think, all belonged to my father. I think he owned all that land, makai of the road. I think those are the lands that, part of those that he exchanged. Yeah, started from Cocketts all the way down till the church and then hit mauka side of the road, too, he owned, right by the schoolhouse, just about the

end of the schoolyard.

MM: Where was the school in relationship to the church?

VG: Oh, quite a ways, quite a ways off, yeah . . .

MN: You know where my, where their . . .

VG: Yeah, where the Kaopuikis lived . . .

MN: . . . home used to be?

MM: Mm hmm.

MN: That's where Uncle Daniel take care.

VG: Yeah.

MN: Okay, the schoolhouse is just a few feet.

VG: Yeah, yeah, right next door.

MN: Used to have two teachers' cottage over there in the same yard.

VG: Yeah.

MN: And the school way on the corner. If you look, get coconut tree right in the front.

VG: Yeah.

MN: Well, it's covered with kiawe. But you can follow that coconut tree, the school fence used to run right towards the back of the school, the side. And to the corner, the highway.

VG: Joined with where we were.

MN: Yeah.

VG: Yeah, the schoolhouse was right next to that. And then the Cocketts, right next to that. (There were two buildings next to our place: the bathhouse and the lua. The bathhouse joining the storeroom, then the lua. There was a big lau hala tree next to the bathhouse.)

MN: Yeah, the Cocketts on the other side.

VG: Yeah, on the other side. In the Cocketts' place, they have the gourd tree.

MM: Mm hmm. Mm hmm.

VG: Gourd, you know, the calabash things.

MM: When you coming into Keōmuku . . .

VG: Yeah, the Cocketts were the first house on the left.

MM: Okay, and then . . .

VG: The schoolhouse . . .

MM: Okay.

VG: . . . and then our house. And then that business office. And then there's an opening, I mean, kiawe trees, where that office building is, there's sort of a pasture in there, I think.

MM: Yeah.

VG: Fenced in for horses . . .

MN: They used to have a holding pen or . . .

VG: Yeah, yeah. They had a fence there. And then the Apikis.

MN: Corral.

VG: Yeah, corral, yeah. And then the Apikis, and mauka side was, toward the mountains, was . . .

MN: Kauilas.

VG: Yeah, Kauilas. And then, get another opening there, sand, maybe there's someplace where water rest down below, I know it's all filled with sand now, and then starts where these Japanese people lived. And then makai side is where Nakihei. Makai of that government road. See, there's Nakihei, then this lady, they say was John Nakihei's aunty. This lady took a fondness to me, you know. Fondness, me being the first child, I think. That's why, lot of the Hawaiians, the first one they all pay attention. I used to go see her all the time, this old lady. And when her horse had a colt, she gave the colt for me to my father. So what happened was when that old lady died, she was the only one we were allowed to go and see. The other people died, we weren't allowed to go. My mother never allowed us to go. They went, my father and mother would go to all those things. But she was the only one we were allowed to go and look from the window, you know, looking at her, you know, this old lady. And John Nakihei, this was his aunty. You know, live right next store to John Nakihei. And then the Kahoohalahala's house was the next one. And then the Kanes and Kini and then Mano, where the stove [i.e., brick oven]. There's somebody else there, but Mano and them moved in there.

MN: Do you know about when that stove was built? That Portuguese . . .

VG: That was during Maunalei [Sugar Company] plantation, yeah. During

Maunalei plantation. I think down at--wasn't it you folks that said--Lualla was the one that said--down at Kahe'a. There's something like a steam engine or something down there . . .

MN: Yeah, the train. The part of a train.

VG: Well, the train went all the way to Kahalepalaoa and came all the way to Keōmuku, past Keōmuku, on up to Ka'a and up that way. I remember where they had built these walls and the rail was on top. Over the streams, yeah. And it used to run right into our place, you know. But, of course, that was taken out. Right in front of the schoolhouse. Came right in front, the lower part, you know, and ran through there and on down.

MN: All the way down to Maunalei.

VG: Yeah. Maunalei and down to Kahalepalaoa, yeah. We used to see the tracks. And that stream, next to where our house was, that was all wall, you know. All the way, it goes quite a ways in. And I don't know if this wall is still standing inside. You know, back there--something like a sand dune--well, that thing was . . .

MM: There's a well way in the back there.

VG: (That is where the Keōmuku houses got their water. It was pumped by a windmill.) You see, the stream went like this and turned this way. And that sand dune over here, and then goes way over there and up. That's all stone wall. All wall, it was built to keep the water out. And even around our place there. Until finally, the whole thing all collapsed, I think [by] animals or something. I don't know how, nobody kept the thing up. But really beautifully built walls. Just like the bricks were just cut properly, you know, and set up.

WN: So who built the wall? The plantation?

VG: Maunalei, Maunalei plantation.

MN: The [Maunalei] Sugar Company.

VG: The sugar company built all that. And of course, around our place, the tracks were all taken away, see, they're not there. And I think way behind Kauila's house, from there went right on down. 'Cause back of Kauila's house, that's where we planted our sorghum. You know we have sorghum growing, alfalfa, feed for the pigs, yeah. Sweet potato, between the corn. I have some pictures of sweet potato growing between the corn. Beautiful corn. And watermelon, they plant watermelon season. Plant musk melon.

MM: Did everybody work for your father that lived in Keōmuku?

VG: Yeah, mm hmm. Most of them did.

MM: Mm hmm.

VG: The Kaopuikis didn't [during Charles Gay's time]. And Makahanaloa didn't.

MM: They were fishermen.

VG: Fishermen. I think they were more fishermen. The Makahanaloas, yeah, fishermen. And a lot of those people, like [Kakalia] Kini, too, Kini used to be cowboy. But Kini, I think they had some money. I don't know where they get their money from, but you see him going fishing with a pole, you know, on his canoe. You know, it was so shallow, low tide. Used to go squidding and get other fish. And this fellow, Namilimili, you know that pond up by Ka'a?

MM: Mm hmm.

VG: This fellow used to go on a horse, squidding, on that . . .

MN: On the <u>'āpapa</u>?

VG: . . . stone, on the <u>'āpapa</u>, yeah. This Namilimili, on his horse. That horse was smart going into the thing. And no shoe. Horses on Lāna'i were never shod, you know. And they can go through those stones like nothing. Doesn't hurt their feet. Yeah. All used to.

END OF SIDE TWO

TAPE NO. 16-5-1-88; SIDE ONE

VG: (Chuckles) Well, when Hawaiian Pine was coming into Lāna'i [in 1922], see, and my father was always so proud of those Hawaiians, because he liked to talk Hawaiian with them, you know. He prefers meeting with these Hawaiian people. So somehow, he got to Kō'ele. I don't know. He must've---my brother Albert must have taken him or he went to Kō'ele, ran across [James] Kauila and these Hawaiians, other Hawaiians that were there. Talking and all talking. And he was telling them about Hawaiian Pine taking over Lāna'i. Have all the money and what Hawaiian Pine was going to do to Lāna'i, oh, with all the money. Kauila say in Hawaiian, he said, "Yeah, with all the money, Lāna'i, Hawaiian Pine will go broke." That's what he told my father in Hawaiian.

So my father said, "No, no, no. With all the money they have, Hawaiian Pine will never go broke."

He said, "Ahh, you wait."

So my father asked him what made him say that.

He said, "Maunalei plantation came with all the money, they went broke. You came (chuckles), you almost went broke."

(Laughter)

VG: He told my father, "You almost went broke." All right, Lāna'i [Ranch] Company, those people who form Lāna'i Company, you got out in time. Lāna'i Company almost went broke. Baldwins came in. And then Baldwin was headed for, to go broke, which was true. Hawaiian Pine came in. So when Hawaiian Pine broke [i.e., in 1932, Castle & Cooke took over management control of Hawaiian Pineapple Company), my father told us--we were here (in Honolulu), see--my father says, "Kauila was right." He hadn't told us about what Kauila had said. He said, "Kauila was right."

And I said, "Why, Papa? What did Kauila say?"

So he said it in Hawaiian. He said, "Well, Kauila said that, predicted, Lāna'i, nobody can make money on Lāna'i." That's his prediction. Yeah, yeah. No, they go broke on Lāna'i. So now watch Murdock. (Kauila's words in Hawaiian:
I Lāna'i poloke 'o Hawaiian Pine
'O Maunalei plantation poloke i Lāna'i
'O 'oe kokoke 'oe poloke
'O Lāna'i Company kokoke poloke a kū'ai 'ia mai na Baldwin
'O Baldwin kokoke poloke, a kū'ai 'ia mai na Hawaiian Pine
I Lāna'i poloke 'o Hawaiian Pine
'A'ole hiki kekahi po'e e hana kālā i Lāna'i.)

No, sometimes I think in [David] Murdock's case, the way I look at that man, he's not in there to. . . . Well, he's there to make money, all right, but he enjoys the place. He enjoys the place. [James] Dole and them didn't. See, how the people were restricted, see. Like, this, here, you folks can go all over. He doesn't stop you people, Murdock doesn't stop you folks from going to Keōmuku or things like that. People still travel around, see. And what he's doing, even though he's building those hotels, to me, (the) way I look at it, he's not building to make the people (have), no job, nothing whatever, you know, the people (are all) out there. He's not taking away the homes from the people and bring in new kind of people to take over the homes, you know. So far, he hasn't done anything like that. He enjoys Lāna'i for what it is. And another thing, he's going to raise sheep, which was a thing of Lāna'i, sheep. And cattle, he's going to raise cattle, feed for the people. And then, vegetables. Going to plant vegetables. Now, you see, he's going to utilize the lands for food. He's going to make food right in the island for the people, for the hotels and for the people, see. Now Dole never did that. You plant only in your yard, if you want, but he won't raise the vegetables. Yeah. He's [Murdock] going to take care of the people, see, whoever comes there. Now he's not going to destroy that little hotel [i.e., Lāna'i Lodge]. Dole would have destroyed that. Don't want anything like that, reminder of the past. But Murdock is not doing that. Is he living in that house on the hill?

MN: Not yet. Only when he comes down.

MM: Closest to Lālākoa side.

VG: Hah? Oh, the [superintendent's] house?

MM: Yeah, I guess it's the assistant [superintendent's] house.

VG: Yeah, the one near Lālākoa.

MN: Yes.

VG: That's the one [former Lāna'i Plantation superintendent] Dexter Fraser was staying in. (Chuckles)

MN: Right, that's the one.

VG: You know, we know him [Fraser] very well. His mother was my boss, Mrs. [Nina Lee] Fraser. Principal of Ka'iulani School, first principal of Ka'iulani School was she [serving from 1900 to 1930].

MN: Oh, yeah?

VG: Yeah. Dexter Fraser's mother. So we kid him, you know. "Ey, Bluejay." That's what we called him. "You going to live up that house up on the hill with the [spy] glass?"

He said, "Not me." He was shame. He said, "Ho, when I went to Lāna'i, I was shame to think living in that house up there. I don't want it. That's when I went and built a new house for the [superintendent]." (Chuckles) He built that because of him, he stayed there. He didn't want to be up there, you know, way up on the top. He wanted to be right there, right near our place.

MM: Oh, he didn't want to be in [Harold] Blomfield-Brown's house then?

VG: No, he didn't want. He didn't want that kind of life, see. He's a person that (is down to earth).

MM: That's only halfway up the hill (chuckles).

VG: Yeah, he was right near our entrance, I think, our place in Lālākoa. He built his house. Ah, we kid him all the time, you know. Tell him, "You haven't changed your mind? Go up there. You don't have to run around, look at everything with the [spy] glass (chuckles)," you know.

MN: And he's always running away towards Keōmuku.

VG: Yeah.

MN: And that's where he always---most of his time, he spend down at Keōmuku.

VG: Well he likes that kind of life, you know. He likes that kind of

life. Grew up with my brothers and my sister Amelia. And the sister was [Juliette] May Fraser, the artist, the [Honolulu] Academy of Arts, that's the sister. And he liked his drinks, you know, this old Dexter. Old rascal, all full of mischief. The kind of gang he was with, all drink and they enjoyed life, you know. And the mother, the mother just laughs, you know. And so the mother built this house, and the mother and the daughter upstairs. He sleep downstairs. So one time he was sick. This fellow was sneaking in, bring the bottle for him downstairs (chuckles). They'd drink. And his mother always caught him. He heard the mother coming, he threw the bottle out the window (chuckles). And he was full of mischief. And you know the Christian Science Church, you know, Punahou Street? Well, the sister, I think, belongs to that church, I'm not sure. And the mother always enjoys him. Always. He makes fun of the sister, and the mother laugh like everything, this old lady. So they were riding, then when they got by the Christian Science Church, he says, "May, why didn't they put windows on that church? Why? Because they don't want to see what's outside?" You know all that kind, making fun of that Christian Science Church (chuckles). Yeah, that's the way that fellow was. Oh, he was just down-to-earth, down-to-earth fellow. That's why people of Lāna'i liked him. That's where he (went and) named one street.

MN: Yeah, Fraser.

VG: Yeah. (Chuckles) He wen name the street.

MM: Fraser Avenue on Lāna'i.

VG: Dole wouldn't have it.

(Laughter)

VG: So he did, he changed that life on that island. Just the way he did Wahiawā [O'ahu]. He changed Wahiawā, too. Yeah, people of Wahiawā liked him, the working people. That's why he was manager, then they put him on Lāna'i.

MM: When did you folks move to Lālākoa?

VG: Nineteen---I think it was 1912. Either 1911 or 1912. That house was built by this Rev. David Keliikamoku (White).

MM: Keliikamoku?

VG: Yeah, Keliikamoku. David Keliikamoku (White). Reverend.

MM: Mm hmm.

VG: And, he, with the Lahainaluna boys. The Lahainaluna boys built that house, and he was the contractor with those boys that built that house. And one of those boys, when we came to Honolulu, I remembered one name of one that was up there. His name was William

Akiona. That name stuck to my head, you know. When they were building, we used to go over there, ride over there and back to Kō'ele. And I remember that name. When I came down here I saw him a conductor. (Chuckles) So I went home I told Amelia. "Amelia, William Akiona is a conductor."

(Chuckles) She said, "Yeah, he's a conductor?" And he was one of the boys that built the house, the Lāna'i house. Well-built house, well-built. It wasn't even termite-eaten. The boards were all good. (Also worked on our house was Moke Haia, Martha's grandfather. He was a Lahainaluna boy. They lived above the school in the valley. They planted taro.)

MM: Where did they get their materials from?

VG: Honolulu. All from Honolulu. Shipped by steamer. They bring to Mānele, yeah. And then they haul it up on the wagon, that's where they brought it. And that house not dusty at all. You know, even the lanai, you don't have to sweep it every week. Keōmuku, oh boy, you have to shoot the hose and everything, because of the sand. But Lālākoa, never. And inside the house were all papered. The bedrooms all had paper. And Japanese mat on the floor. See, all the bedrooms had that. Except the two front rooms, they had lau hala mats, the two front rooms. They're guest rooms, see. And then, the rest of the place was, you know, this mat, Japanese [goza] kind of mat they get on the floor, the kind they use on the beach. That kind.

MM: So when your father sold out his interest [to] Lāna'i Company, then you folks went and moved to Lālākoa?

VG: Yeah, we went to Lālākoa, yeah. Our house was ready, see.

MM: So we went to Lālākoa, yeah.

WN: What was your house like in Kō'ele?

VG: Regular cottage, a regular ranch house, you know, low kind of ranch house. In fact, I have a picture of it. I have a picture of the Kō'ele house. Big living room. And then, the bedrooms. And then a dining room.

MM: How many bedrooms did it have?

VG: One, two, three--my father and mother added. There're three bedrooms, they added another bedroom. But in the back was a big room, oh, took the whole length. The two bedrooms and whole length, a big room. That's where they had the pūne'e, that's where we kids slept, in the back there.

MM: Do you know about when they built that one?

VG: That house? I don't know. I don't know about the Kō'ele house.

MM: Mm hmm.

VG: I think that was built by . . .

MM: Hayseldens?

VG: Hayseldens, I think built it. It wasn't Gibson, because Gibson was down Palawai. Right near our school. When we went to school, the [Gibson] house was still up, two-story house. And we wanted to go over there, you know, but the cows, always going under the trees asleep, so we can't go over there. So we had to stay. Our place, the school was open, the grounds were open. The cows come, we have to go on the porch.

(Laughter)

VG: Cows all over, the ranch cows. Yeah. And we walked to school. Half of the way we have to run from one side of the fence to the other, because the cows chase us, and we go on the other side.

(Laughter)

VG: Yeah, all the kids walked barefooted; nobody wore shoes. Take our lunch, all the three of us kids had hardtack. Sometimes jelly on it, make a sandwich-like, you know. We had to take all our own bottle of water. So beer bottles, you know, they used to have the big beer bottles, that's our bottle for water. All the kids take water. And everybody had their own type of sandwich. Sometimes condensed milk. (Chuckles) Sandwich.

WN: You mean you put milk in the. . . .

VG: Condensed milk, it's sort of a thick (syrup), with sugar. You see Borden's condensed milk?

WN: Yeah.

VG: Well, that kind. They pour it on the cracker.

MN: That's good, you know.

VG: Oh, that thing is good. Pour it and put another cracker on top.

MM: Yeah.

VG: And wrap it up in newspaper, wrap it up in newspaper (today this would be unhealthy). (Chuckles) And we have our own package, three of us kids with our water bottle. And mid-morning, we'd go and pick the panini, around there. Make the kids all clean panini and eat panini for mid-morning [snack]. (Chuckles) And then they have this 'ulei. This 'ulei is some kind of little berries, white berries. Oh, used to be plenty there. You see the kids all picking 'ulei to eat. We eat a lot of guavas from around the area there. Another

thing interesting about the guava. On Lāna'i, the guava, the sweet guava, grows tall, big and their leaves are green and nice color ridges. The sour guava, you find them small and sort of brownish color. The leaves are sort of brownish, you know. You could pick the difference. Yeah, Lāna'i. And not too many of the sour. When we spot a sour guava then we mark it, because my mother used to make jelly. (Chuckles) We go back, pick the guava for her to make jelly. (Chuckles) Every time I think about the jelly, I think of this plumber. This fellow, oh, I've forgotten his name now. One time he came up here. So I had made jelly from my own tree. So I said to him, "Eh, you like guava jelly?"

"Oh, yeah, gimme, gimme." So I had a quart bottle, see. He says, "You know, down in 'Aiea, the Pākē man used to come, taking his jelly around, you know. My mother used to buy a gallon." (Chuckles) Gallon guava jelly. He said, "Oh, good, the guava jelly." All made with brown sugar, instead of white sugar, yeah. Today, they're telling people to eat brown sugar. That's what the doctor makes me eat, brown sugar. So he tell me, "Oh yeah, anytime you don't know what to do with the jelly, you call me up I come get my share."

(Laughter)

VG: He used to do plumbing for me. Then after that, he grew so busy. He is in such a demand in 'Aiea, this fellow. And raised in 'Aiea. So hard to get him. So one day, I told him, "Eh, I have to go look for somebody else from you. Now days you have to make schedule."

(Laughter)

VG: Appointment.

MM: Appointment.

VG: Appointment, now. He laugh, he says, "Can't help." He says, "Ho, so busy." And these are old-timers. Yeah, the old-timers keep picking on him. He used to work for the [Honolulu] Plantation, yeah. And the old-timers don't forget that, yeah.

MM: How long it used to take you folks to walk from home to . . .

VG: [Pālāwai] School?

MM: School.

VG: Gee, let's see, we started school nine o'clock, I think. I think that's when the school started. Pau at one.

MM: Mm hmm.

VG: And I think we left home about eight o'clock, I think.

WN: Start at one or you started . . .

VG: I think so. Play all the way. Play, we had no idea. All we know when we get down there, the school bell ringing. Or else we have time to play around. And we used to slide there. See, there was a place there, just like a little valley from Kahonu, this thing comes down, you know. And then the water comes down there and goes onto the flat area at Pālawai. See. So we used to slide with ti leaves, slide on the sides, you know. That's a part of our game, sliding down. Then one time we took a board, the three of us. My brother and I carried the board down. That thick (about one-and-one-half inches thick), this board. And we cut the front (in a slant), like this, and about (four feet) long, I think, about so (one foot) wide. He and I carried it all the way from (chuckles) Kō'ele down to the school. Holding, you know. Once in a while they let us have a horse. And this little horse, that was the horse that was exchanged for my horse. Because they gave me this horse, tame horse. But we have this little horse that would go to school. Three of us on it, see. On the way home, five kids get on, go a little ways, first thing, we'll slide in the back, fall on the ground. Now, some more get on. Just changing. Only my brother stayed in the front and steer the horse. The rest were all taking chances all the way to Kō'ele on this little horse. (Chuckles) And this little horse, if you fall, he stands still, he won't move. He'll just stand there. He wait till you're away and then he moves. Yeah, tame little thing. And when we try to catch him, he runs away, he tries to get away from us. What we do, maybe three or four, we run straight for him, you know when he's running. And some will run for his tail. Grab the tail, hold on to the tail. He stop. He stop short, he's scared of hurting us. Yeah, he just stop short, right there. And we go put the rope on him, take him to the fence and we climb on him. (Chuckles) Tame, he was so tame, you know. So we kids, we make good use of that little horse. Going to school, all the kids, you know.

WN: And the horse would wait for you at the school?

VG: Oh, yeah, we tie it, tie it to the guava tree. Take the saddle off and tie it to the guava tree. When school pau, go saddle it again. And you know, at that age, we kids knew how to saddle. We knew how to strap (the saddle on) the horse, yeah. We knew all that, the kids knew what to do. And walking home, you know. And we scared of the cows, see. That place was all cows. Yeah, inside of the fence, coming home, the fence came down, there're cows in there. Cows on the outside of that. And the water troughs were near there, see. When you go there, the cows start looking at you and kind of come towards you.

MN: And those kind cows they chase.

VG: They chase, yeah.

MN: They chase.

VG: They chase, those cows.

MN: Especially if you have red on.

VG: Yeah. If you have red, yeah.

MN: If you have red on, you better run.

VG: You run, yeah. Red, they go after red.

WN: Did you wear red?

VG: We kids, no. We never had red. We always had---I think that's why they didn't give us red clothes to go to school. (Chuckles) None of the kids wore red . . .

MM: Who built the school?

VG: The ranch [under Charles Gay]. One room. One-room school room . . .

MM: And so was your sister [Amelia Gay Dickson] the first teacher there?

VG: Mm hmm. The first teacher . . .

MM: But she worked for [Department of Public Instruction]?

VG: Yeah, Board of Education. See, they couldn't get any teachers to come there, see. So they got her.

WN: Was there a principal?

VG: No. Only one teacher, only one teacher. And she taught first, second, third [grade]. And then some kids came. These Munro girls came, they were more in the fifth or sixth grade, but the rest of us were still in the kind of lower grades. But we all knew how to read. Only one thing I always tell her I'll never forgive her, see. They used to give cards, you know cards about so big and it's all puka, maybe like a rabbit, you know. You look at the picture for rabbits, see. It was all in pukas. And fish, all different things all in pukas, and everyone had a card. And she gave me the rabbit. To this day, I still can't draw a rabbit. (Chuckles) I stand there, try to draw the rabbit. Sometimes the head was too big and the body was small and all kinds, I just couldn't do anything to the rabbit. So one time we were down her place. I said, "Amelia, I'm going to draw a rabbit for you."

She says, "I want to see it."

(Chuckles) I couldn't do it. I couldn't draw the rabbit.

MM: You had pukas and you had to connect the pukas?

VG: No, no. They're small pukas, they're small. The pukas you can't poke. It'd have to be a very sharp pencil to poke through, see. But you look at those cards, you know. You look at the card like that and then you draw freehand. But, when we got older, in geography, well, I was able to draw the United States, you know. The United States we had to draw and put in all the states. And then the capitals, yeah. And then what the state is for, you know, all that kind. Public school, yeah. The things that we learned. Then we had Mary Kauhane for a teacher, too, you know. Yeah, she was a good teacher. She was strict but she was good. When I went to Punahou what I learned from her . . .

MM: Mary Kauhane?

VG: Mary Kauhane.

MM: Is that the Mary Fitzsimmons [a.k.a. Mary Kauila]?

VG: Fitzsimmons, yeah, same lady. What I learned from her became very handy in Punahou. What I learned from Mary Kauhane . . .

MM: And she was the teacher at Keōmuku . . .

VG: Keōmuku School. But she taught [i.e., tutored] us after--because we were being taught to go to Punahou, see. So she taught us the Punahou lessons, 'cause we were coming to Punahou. See, my grandmother insisted that we go to Punahou. Those days, aristocrats, eh? Those days, eh? They go to Punahou Schools, see. But people that could afford went to Punahou. A lot of people, like the Deshas, they all went to Punahou. You know, people, they didn't have to have big money, you know . . .

WN: Did you go to Keōmuku School, too?

VG: No, no. I didn't go to Keōmuku School, but we had school there, private. Mary (Kauhane) taught us after the public school.

WN: So when you went to Keōmuku to spend maybe one year . . .

VG: Yeah, yeah.

WN: . . . had private . . .

VG: Yeah, private teacher, yeah. We were tutored.

WN: Uh huh. How come you didn't just go to Keōmuku School?

VG: I don't know. Well, you see they were just teaching us for Punahou, see. We had Punahou books, see. That's why we didn't get---otherwise, if we were going to McKinley or something like that, then we'd go to the public schools, see.

WN: I see.

VG: Because public schools had different lessons, you know, not the same as Punahou. So that's why the difference.

WN: The Pālāwai School was public?

VG: Public school, yeah. I tried to look in the Department of Education if I could run across something, but I couldn't find anything. They had write-up, but no picture of the school. It's just a one-room thing . . .

MN: Almost like Keōmuku one, hah? Keōmuku one was a one-room school . . .

VG: The Keōmuku School was kind of long (building), you know.

MN: There's one big house there.

MM: But you look the picture of Munro's house. The schoolhouse was almost like that.

MN: See just one, just one room . . .

MM: I get kind of confused because I guess we always know there was Keomuku School . . .

VG: Yeah, uh huh.

MM: But then, just around the time Munro got there, they opened up a Kō'ele School, I think . . .

VG: Yeah, yeah. Well, no. It was my father. My father started that. They opened the Pālawai School which became Kō'ele School. They transferred it up.

MM: Oh, then they moved it?

VG: Moved it up to Kō'ele . . .

MM: Oh, I see.

VG: . . . and it was in that (place), where that reservoir? In that space over there, that's where the school was before they built this other school.

WN: But you never went to that school? You never went to that . . .

VG: No, not to that one. I was in Punahou then.

WN: Oh, I see.

MM: Okay, so then all the kids that were going to Pālāwai all moved up?

VG: All went over there. Mikala went up to that school.

MM: She was the oldest, I think.

MN: Just one-room building.

VG: Yeah, it's a. . . . Give me a pad, eh? There's a pad right there. I'll draw. I'll make a rough draft of it. You see, it was like a house.

MM: Yeah.

VG: The old, I don't know. . . . I think the other was new, I think. It was a long building like this here, see. And a lanai like this here. To part way, the lanai. Over here was one bedroom. Another one. Another one. No, over here was a room in the back. This one here was like a storeroom, right around here. And they had like a dining room back here, over here, like a dining room or kitchen-like. That's the old school. And the steps over here and steps over here. And the doors go in. They had two doors and one door over here. And the schoolroom had that.

MN: That's how the Lāna'i High [and Elementary] School used to look like, like that. This plain long building.

VG: Yeah, well, that's the way that one was. That one was kind of big. I think they tore that down because I think was kind of termite-eaten.

MM: But today there's all new.

VG: Let me show you something . . .

WN: Want to go break?

VG: Sure, we can take . . .

END OF INTERVIEW

Tape No. 16-23-2-88 and 16-24-2-88

ORAL HISTORY INTERVIEW

with

Violet Keahikoe Gay (VG)

December 5, 1988

'Aiea, O'ahu

BY: Mina Morita (MM) and Warren Nishimoto (WN)

MM: This is an interview with Violet Gay on Monday, December 5, 1988 with Warren Nishimoto and Mina Morita at her home, 'Aiea Heights, O'ahu.

We'll start at the school, again?

VG: Mm hmm.

MM: Okay, why don't we start with the school again . . .

VG: Yeah.

MM: . . . about attending school at Pālāwai.

VG: Pālāwai [School].

MM: Why don't you tell us about that again.

VG: Mm hmm. I don't know when the school started. I think it started somewhere around nineteen. . . . You see, I was born March 8, 1904. And I was six years old when I went to school so that would be 1910, yeah?

MM: Yeah.

VG: So I think that's when the school started.

MM: Uh huh. So did your father [Charles Gay] build the school?

VG: Yes. It was built by my father. And the reason they had the school at Pālāwai, because to make it more central, see. Well, you know where Mikala [Annie Cockett Enfield] lived?

MM: Yeah.

VG: Well, Mikala comes down to the school. Another boy lived up Waiapa'ā, he comes out to that school. Another two kids--lived out

in Mālauea. Bumbai I show you the picture of the house. Mālauea, and these two kids they come on horseback. We children from Kō'ele walk all the way down (chuckles). And there's about fifteen children, I think, that was at the school. And my sister Amelia [Gay Dickson] rides. I don't know how the grades started, but we first had to form a line. Then we'd go inside and pledged allegiance and, oh, little prayer, you know. Kids at school usually have those morning prayers so we have a prayer then we start our classes. So, I think they divided us in grades. I went, I think, to the second grade. My brother [Ralph] and I went to the second grade because of our age. Then my sister Venus [Gay Holt] was younger so she went to a lower grade, first grade, see.

MM: Oh, is it just one room?

VG: One-room schoolhouse. One-room schoolhouse.

MM: So how did she divide the grades?

VG: Well, she had the first grade.

MM: In different . . .

VG: By age, I think.

MM: In rows or in sections of the room?

VG: Not too much that. The smaller ones sat in the front. You see, these grades were on one side. The first, second grades were on one side. I think that's where she separated them, I think. We were second grade because the children in front of us read primer and we behind read the first-grade books. And over here read higher, the sixth--not sixth grade but fourth grade or fifth grade. That's where Ruby [Munro] and them came in on that, see. But, there was this Chris Koanui had been to school outside. I don't know whether it's Honolulu or where he and his brother Sam, they already had schooling. These kids that came from outside had schooling. And none of the children, any of us, had schooling [before]. And we only spoke Hawaiian. Didn't know a word of English. Course, the Haole kids came. And this Faxson, he was a Haole. Mikala spoke Hawaiian. These two others: Herbert Rennie, whose father was manager of Ni'ihau and this Lakana. Lakana was a Japanese girl that was brought up by this Hawaiian family. So she spoke Hawaiian, too. But Herbert spoke English because his father was Haole. The mother was Portuguese.

But Mikala spoke Hawaiian. She didn't speak English at all. None of us. But somehow, when I think back, my sister must have been a good teacher because we all spoke English, see. We weren't allowed to speak Hawaiian in the classroom. But recess, we'd go out and we'd talk Hawaiian or else talk in English. And I can't---when I think how people say so hard to teach them English, it wasn't hard for her, it seems. Yeah, she spoke English in school. In fact, in

short recess, I went in to ask her if she wanted mid-morning lunch, panini. See, we had panini. (MM chuckles.) That was our mid-morning lunch. So I went to tell her in Hawaiian. She kept me in.

(Laughter)

VG: She says, "I want you to speak English." The others waited. I didn't show up. The bell rang. So they all came. We had those kind of bells, you know. Clang, clang, clang.

WN: Did the Haole kids speak Hawaiian, too?

VG: No, Haole. He spoke Haole. We understood him? Yeah, the kids all understood. We all played together. And it seems to me that we learn so fast. See, Hawaiian is the language in our home. And we speak English at school but we go home, everything is Hawaiian. All the kids spoke Hawaiian. Everybody spoke Hawaiian. So, how we learn so fast to understand, you know, when we speak. And then we had a Korean girl. She didn't speak English. She didn't speak Hawaiian. But she picked up English very fast. And I often wonder, how did she do it because she just came from Korea. This is a Korean girl.

MM: You remember her name?

VG: All I know is she was Kusina. That's the only name I knew her. We knew them. A lot of us didn't know the last name of each child. We only knew them by the first name.

MM: What was her name?

VG: Kusina. K-U, I think, S-I-N-A, something like that. And she only spoke Korean, but she understood English. Somehow, I don't know the method they teach those days, I guess, that we all understood. Now when the Haoles come, they talk to us, we understand. Of course we were bashful. We run and hide when we see any strangers coming. We're gone. Tell my mother there's somebody around. But, I don't know the method, I think, those days. See, they had the, what they call, the. . . . They had books, how you teach. You start the beginning of school. You start all that right down till you leave. They have all that what's to be done, to be taught to the children. So I think that's what it is. And then they have cards with pukas in it. Now say mine was a picture of a rabbit. And you take that and you supposed to draw. But I think that was for tracing because there's puka you put the pen inside. But she wouldn't let us do that. She made us draw it on the board. So to this day I can't draw a rabbit. (MM chuckles.) I had the rabbit. I can't draw it. But everybody drew.

WN: How many years older was Amelia?

VG: Amelia?

WN: Than you?

VG: Chee, Amelia passed away not long ago. She was in her nineties. Oh, she was much older because there's Amelia, three brothers, two sisters, a brother, but there was another one that died. Then I came, see. So she was much older.

WN: How did you feel about having your sister as a teacher?

VG: Didn't mean anything to us.

WN: Even when you see her at home?

VG: You know, I'll tell you something, she was a very good teacher. She wasn't partial. She never favored us over the other children. We were all the same. And that is the life we had. Our parents brought that kind of life. Everybody is the same. Even though my father was the boss. The workmen were all the same. They want to eat, they go to our house and eat. They come over. Converse with them. Just free, you know. But, he was the boss, see. But he never showed that I'm the boss, you this and that, never. He never had trouble with the people. He talked to them, what to do, and they all do it. You know, the people there were so nice and I think that's why my older sister never. . . . In fact, with me, she taught me to write before I went to school. I knew how to write and I knew how to sew bags. She used to teach me. But somehow, I don't know how, she managed to handle the children. But even when she came, taught at Ka'iulani School [in Honolulu], she managed her classes. I don't know how. She had a very sweet, soft, motherly way, you know. She can scold and punish, but very seldom spank. But that type of a person that can talk to the kids and we kids all respected her. Nobody dared to argue back, you know.

MM: Was that job on Lāna'i her first teaching job?

VG: That was her first teaching job. She left Punahou and she wasn't doing anything, see. So, Mr. Gibson, who was not the Gibson, the Mormon guy, another fellow, superintendent of schools, knew my folks and knew her because she stayed with them when she went to Punahou. So told her, told my father, "Let her teach." He was the superintendent of schools. "Let her teach because hard to get teachers to go to Lāna'i."

MM: You remember his first name?

VG: Oh, what was his first name now? He was the superintendent of school. I think he was one of the first, I think, superintendent of school. I've forgotten his name. And in fact he had a daughter and a son. Rietow. You ever heard of Rietow? That's his grandfather. That's Rietow's grand---Rietow's mother is a Gibson.

MM: Oh.

VG: Yeah. And so he appointed her. So she taught there until we were ready to move to a new house and she was going to get married, see. They had a bookkeeper there. She was carrying on with and she was going to marry this man. And then by the meantime, my father had given up the Lāna'i Company, went on his own. See, that's where we went. And so, my father and uncle wrote to George Munro to come because he wanted a job. He [Munro] had asked my uncle about a job here. Because he was a man that's been here [before], anyway. What he does is birds, you know, birds and trees. All that kind of thing. Very much interested in that type of thing. But coming from New Zealand, he makes a good manager for sheep and things like that. So then he came and that's why Ruby [Munro] and them came [around 1911]. They came. And then my sister stepped out when we moved. Then Jeannie [Munro Towill] took over. See, through my father, I think, talked to Mr. Gibson, then they appointed Jeannie to teach.

MM: So Jeannie taught at Pālāwai School?

VG: At Pālāwai School, yeah. Jeannie taught there. Then we had her for about two years, I think. Then we left because we went to the beach house [in Keomuku] to stay. Then we were being prepared to go to Punahou, see. My grandmother wouldn't allow anything else. Punahou was the school. So, we were tutored, see, so we never came back to Pālāwai School. Then they moved the school to Kō'ele. See, they moved it to Kō'ele.

MM: Where was the school located in Pālāwai?

VG: I tried to get that when I had Suki that Sunday and I took the picture of it. I told Suki, "Suki, it's somewhere around here." You know where Kahonu is? You don't know that? Well, anyway, the road going to Mānele?

MM: Mm hmm.

VG: Well, when you come down from Lāna'i City, you have to go this way and come down the hill to go. Over here are some trees and there's a place there I think where they fix trucks and things or something.

MM: Yeah, I think so.

VG: Well, there's a little valley there. There's a valley there that goes down to Pālāwai there. Well, as it goes down, then it gets smaller and smaller till it's flat . . .

MM: Yeah.

VG: . . . see.

MM: I know where.

VG: Well, just above that, just above the end of that, where the thing goes flat, was the schoolhouse. The schoolhouse was, well, not too

far. From here to that tree to that tree, I think. From that little hollow, the schoolhouse, from that little. . . . And [Walter Murray] Gibson was just about at the end of that, the Mormon fellow.

MM: Mm hmm.

VG: Just about at the end of that floor where the end of that thing. And that's where Gibson's house was. His house was up when we were going to school. We wanted to go down and visit the house. But the cows always come there and stay under the trees where it's cool. So we couldn't go there. We were scared of the cows, see.

MM: So for Mikala to walk to school was . . .

VG: She rode. She didn't walk.

(Laughter)

MM: For her it was probably, what, a mile and a half then?

VG: Oh, it would be. It would be. Maybe even less. It would be about a mile.

MM: And then from Kō'ele, it would be maybe two miles?

VG: Oh, Kō'ele was, yeah, all of that.

MM: Yeah.

VG: All of that.

WN: You walked every day?

VG: Every day. Only until my father sometimes feel sorry for us. We had a little horse. And this little horse, once in a while my father would give this horse to us, you know. So three of us, my brother, myself and Venus, ride on this horse go to school. The rest of the kids walking. But after school, we start home with this little horse. My brother is the steersman, see. All right. Venus and I ride. When we get to where that hill is, we didn't go around that but we went up the steep one where they're working on something. Up that steep hill. That was a shortcut, see. The kids all pile on the horse. So many. So we have about five kids on a horse. And this little horse would go. First we poom, poom, poom. One by one, we'd fall behind the tail. And this little horse would stand still. Scared to move. You know, might hurt the kids. So after cleared out, then some more pile on. That's the way we all went all the way home, this poor little horse. (Chuckles) Every child had a chance to ride him. Five at a time. Only four extra. That's my brother, so on this little horse, but that's only once in a while. Once in a while then he let us have the horse. Most of the time we walk.

Then, when my sister Amelia was still teacher, when she was sick, Mrs. Henry Gibson--Kaula, Matilda, they called her--she was the substitute teacher that came to teach us, just for maybe day or two. Well, she comes on horseback, see. The teachers ride on horseback, but the kids all walk. And you know, rain or shine, we went to school. I don't remember getting wet. One time I remember the cows chasing us. You know, there was a fence, see. The cows were on this side here. So we kids we would go on this side, cows on this side. Well, if these cows chase us, we run across the fence, see. And if these cows chase us, (chuckles) we go back (on) the other side. That's (the way) the kids went to school. All barefooted. Yeah. All barefooted. But I don't remember ever getting wet from the rain. What I think happened, if the rain was too much, they used to keep us home. All the children stayed home. I'm not clear on that part. But I think that's what happened. Because I don't ever remember getting wet.

MM: Yeah. So when did they close that school down?

VG: I don't remember when they closed it. I don't know when they---I try to find out. I don't know if Ruby remember, see. But in the Department of Education, they have what they call the annual report or biannual report. In those they would give about the schools.

MM: Would that be part of the--in the [Hawai'i State] Archives?

VG: It's Archives. Yeah, they have it at Archives. When I worked with the Department of Education, I tried to get to those books, you know, but I couldn't because of my work, my type of work I couldn't. So when I went with the Archives, I tried it again to get to those books, but Miss [Agnes] Conrad didn't allow that, see. So I had to be careful. I couldn't go and sneak around, you know.

MM: Do your work. (Chuckles)

VG: Yeah, I have to do my work, see. And I wanted to find out those things. When did the school actually start and when did it give away. So when it was pau, it was Mr. Munro's time, they took the school up [to Kō'ele]. I think it was, you know that reservoir back of the house, somewhere around there they had the school there. [Kō'ele School was located at approximately the seventh green of the present Cavendish Golf Course.]

MM: So you think they took the old building from Pālāwai and moved it up there?

VG: Somehow it looked like it. I saw a picture of it in. . . . Where did I see it now? I think in, was it Talbott, the lady that wrote a book on Lāna'i [Ruth Tabrah]?

MM: Yeah.

VG: I think in her book, there's a picture there and looked like this

schoolhouse. It's a one-room house and the front door, window on the side and lanai in the front and the steps. So they might have moved the school. That's what it looked like to me. Looked like the old school we had.

MM: Did they have that fancy stuff on top? The . . .

VG: Decorations above? They had something. I don't quite remember. I think they just had boards or something.

WN: This was [to eventually become] Aunty Hannah's [Kauila Richardson] house?

MM: Yeah.

VG: I don't remember that. But I remember how the school was. In fact, I drew of what I remember of outside the school and inside the school, see. Where the blackboards. And we used slate. We don't use pencil. Slate. And, of course, chalk on the board. That's what we use, see. But we never used pencil. We never had pencil. Draw everything on a slate, yeah. And writing, copy things on a slate. Then you have a cloth, you wipe it off, and then you write some more, you know (chuckles). That's the way I think we went. And I remember the third grade, I think there was a reader. I still, to this day, that thing comes to me. We talk, this is the way we read, see. "Da cat and da mouse (chuckles) played in da house."

(Laughter)

VG: "Da cat bit off the tail of da mouse." (Chuckles)

MM: I think we all read like that.

WN: Yeah.

(Laughter)

VG: Up and down, you know. That reader still stays in my mind. (Chuckles) How the rat went (chuckles) to the farmer--no, went to the cow to get some milk for the cat. The cow refused unless the mouse went to the farmer to get grass. So the rat (chuckles) went to the farmer. I don't know what happened, whether the farmer gave the grass or something, but anyway the rat went back to get the tail back from the cat. (Chuckles) That's one that really stays in my mind. The way the kids. And sometimes a group of us read from the reader. And all go like that. Yeah? "Da cat and da mouse." (Chuckles) Then they allow us to draw on the board whatever.

But when Jeannie [Munro Towill] came, she was going to show what the children learned, you know. But still we have to draw on slate, see. No pencil. So she invited the parents to come. The only parents that came were the Keliihananuis, see. Well, they [lived]

right near by. So they came and (chuckles) so we had to draw something on the slate. I really still remember that old [David] Keliihananui. I drew a fish. Oh, my fish was nice and fat one, you know. So we had to stand in the front with our slate like this, see, and show them. So the first one shows this and then when came to me--I was fat, see. I was fat. Stood in the front there. Keliihananui, sitting just about where this is from you. Showing my fish. He said in Hawaiian, "The fish is just as fat as the one that drew it."

(Laughter)

VG: But in Hawaiian. I never forgot that. I told Mikala, you know, "Hey, I'll never forget your tutū."

(Laughter)

VG: "The fish was just as fat as the one that drew it." Oh, I keep thinking about that off and on. I laugh, I tell Venus when we talk, you know. And I told Mikala that. I tell Mikala, "I never forget your tutū."

So that's the way we go. We have short recess. Then we go. Then come lunch recess. And most of the kids there lunch was. . . . We had to take our bottle of water. There's no water. So, with beer bottles. The grown-ups had beers, you know. Clean the bottle and put water in there. And then lunch. The kids would pack--hardtack was the lunch. Condensed milk, sometimes. And sometimes jelly, if my mother make jelly, you know (chuckles). Guava jelly, then we put jelly on it. And eat that on cracker. That's all wrapped in newspaper. They wrapped it in newspaper (which is unhealthy today). (Chuckles) All the kids.

And none got sick. You know, I can say that with Lāna'i, we kids never got sick. The kids never got sick like you find here. The kids were healthy. And I just roamed all over the place. They eat guava, whatever fruits they run across, you know. Like we eat guava and there's an orange tree down where that place is (Kahonu) and there's a mango tree and there's a rose apple tree up in that (valley) there. And we used to eat. Eat fruits. Another thing we used to eat, 'ilima flower. On where that kāhonua comes, right in the flat, there's a flat right above the rose apple. I don't know if you know where the rose apple tree is. Well, right above there, there's nothing but 'ilima. A big area of 'ilima, but the cows have eaten them, you know. Eat the top and all stay down this low. So when it starts blooming we kids used to go there sit in there, and eat 'ilima flowers. Our father encouraged us. He said, "That's medicine. Go ahead and eat it." Hoo, we eat the 'ilima flower.

WN: What does it taste like?

VG: It's good. It's good.

WN: It's sweet? Sweet?

VG: Well, in a way. (Chuckles) I guess we kids never minded it . . .

MM: I guess it's a kind of nasturtium.

VG: It's not really bitter. It's not really bitter. Even the hibiscus. You know that red hibiscus, we used to eat the flower.

MM: Yeah.

VG: Yeah. We used to eat . . .

MM: You know, they put nasturtiums in salads and . . .

VG: Yeah, yeah, nasturtiums.

MM: It's almost the same thing.

VG: Yeah, yeah. But nasturtiums kind of bitter. See, the _'ilima_ wasn't.

MM: Only time I had to eat it, I just swallowed it.

(Laughter)

MM: So I never tasted it.

VG: We kids used to do that. Eat that. And then that _'uhaloa_. I don't know the _Haole_ name [Waltheria] for it. And my father used to encourage us. Plenty there. So we go and dig, pull it up, just wash the dirt off. Eat it. Chew on the root. And the kids never got sick. The kids were healthy, healthy kids. Maybe had a little cold, then goes away. See, I got asthma when I came here, Honolulu. Came down with asthma.

MM: But you were healthy on Lāna'i?

VG: On Lāna'i. The doctor took me out and sent me back to Lāna'i. That thing just disappeared, yeah.

MM: When you attended Pālāwai School, you were still living in Kō'ele?

VG: No, we had moved to Lālākoa, 1912, I think. Nineteen eleven, I think. I think the latter part of 1911 when we moved to Lālākoa. See, because my nephew Cecil was born March of 1912 over at Lālākoa. So I remember they having something, whether it was a New Year's party or something. There was something. I know people came. This Mr. and Mrs. Soule came with this boy Faxson. And other people came to sort of like a party, see. And I remember people there. And at night, evening. Whether it was Christmas or New Year or what they had at the house. Anyway, it was a party there because a lot of people were there or else housewarming, maybe. Because we kids,

things like that, you stay away. So we were pushed in the bedrooms and stay in the bedrooms. And this big living room, I don't know if you saw the picture. In the center, there's this big living room. And then into the dining room. But the dining room was one where they had the food. But in there I saw people, you know. We saw people. Then we had to close our shade and shut the door. Shut us out, you know. Don't hear what's going on, see. But I remember seeing the Soule family there.

MM: Can you spell that? S-O-U-L?

VG: S-O-U-L-E. He was a captain, sea captain, with Matson company. He married a lady from here. I don't know if you ever heard of Bill Lederer. Bill Lederer's sister.

WN: Oh, the bar owner?

VG: Yeah, that Lederer, yeah.

WN: In Downtown [Honolulu].

VG: Yeah, Downtown. Lederer's. Well, that fellow Bill. Bill Lederer. Well, the sister married Soule, see. And he came to Lāna'i and he wanted to raise pigs. So that's where he went up to Waiapa'a. So he had asked Mr. Munro to connect the water from Kō'ele to where he was, see. Mr. Munro wouldn't do it, see. So, the poor fellow had to go to Mālauea every day to haul water on a wagon with mules, you know. Water for his pigs. So he's raising pigs. He went that way until finally, he was getting more in debt, you know. Expense going down and back, like that. So he finally left. He went back to Maui. And then he went away, I think, he went back as a sea captain. He had two sons, and these two were up there at Lāna'i. Faxson went to school with us. In fact he's still living. The older brother died, killed down in the Coral Sea. He was a captain of one of the boats. One of these delivering things, you know, freight boats. But they were torpedoed. So they got off and got in lifeboats. But this fellow was telling the brother, last they saw him, he was on a raft. They never saw him after that. They think he was shot. Because the Japanese was shooting around there, attacking. So, and they had to bomb that boat, the boat they were on, to sink it so it wouldn't be taken, see. So that's what this fellow did when he came. He was one of the fellows that survived. So while he was in a bar in San Francisco, talking with some man that was sitting next to him, then he heard the name "Soule." Turned around asked the fellow, "Is your name Soule?"

He said, "Yes."

So he said that, "Well, there's a fellow captain on the boat that I was on. His name was Soule."

He says, "Arthur?"

He says, "Yes."

"Well, that's my brother."

So he told this fellow what had happened and that's where we found out that Arthur had died, see.

So anyway, we stayed up there [Lālākoa] and we still went to Pālāwai School. Then finally we moved to the beach area [Keomuku]. See, we moved to the beach area around, say, time when we go to plant watermelon and things like that, see. And so we moved there. I think it was just before Christmas. Then they got us a tutor. In fact, Mary Kauhane, Mrs. Kauila, was our teacher. She taught us. She was a good teacher. Strict as dickens but she was good. I came to Punahou. What I learned from her was easy for me at Punahou. They were teaching us Punahou lessons, you know.

WN: So you moved down the beach from Lālākoa?

VG: Oh, Lālākoa down to Keomuku.

MM: But that was just for part of the year?

VG: Well, no, we stayed maybe two or three years down there. In that home where the Kaopuikis had that property. That was our home the Kaopuikis took over.

MM: When you folks were down Keomuku, who stayed in the Lālākoa house?

VG: Meantime, Amelia married this Bill [William A.] Dickson. And they stayed in the Lālākoa house. They stayed there.

WN: And you folks moved to Lālākoa because your father was no longer manager of the ranch?

VG: Yeah. See, his ownership was pau. He sold his ownership, see. So instead of taking in money, he took in land. He got beautiful lands. He had about the best lands on the island. Well, he knew the island. He knew what to choose, see. Even Keomuku side he had beautiful properties. And so we went down there. Then they raised watermelon, pigs, down at the Keomuku area. That's those pictures of the pigs. Those pictures---I think you have those pictures up there.

MM: Yeah, we made copies.

WN: Yeah, right.

VG: Yeah, you folks made . . .

WN: Those are the copies we're making.

WN: Did your father ever tell you how he felt about not being manager

anymore of the ranch?

VG: No, he never. He never talked about it, see. I think he felt he just as soon let go. Maybe he was having hard time paying or what. You can't tell because he never talks about it. In fact, I never asked him. I think if I asked him, he would have told me. He would have told me what was what, but he never. . . . He might have discussed with my older brothers. See, we were just little kids, eh? A lot of things I found out from him is after we came here.

And then going back to Lālākoa, when my brothers all took off, he took me in, see. And I did a lot of the helping him with Lālākoa. And like the plowing of the land, when he comes to Honolulu, I take over. You know, being in charge of the place there. The working people. But he had it so well organized that he had this Japanese--this fellow, Horiuchi, as a luna of all the working people under him and they all respected this man. So, he had no trouble. All he [Gay] told me was, "You just see there's no trouble." We had one fellow there, sometimes when he drinks, he causes trouble for Horiuchi, see. So, I have to go and stop him. But I was lucky. They listen. The fellow listen. He was a newcomer to the place, you know. And . . .

MM: So about how old were you when you started working pineapple with your father?

VG: I worked there when my father was here. Nineteen twenty-one [1920] when we planted pineapple. (I was about seventeen years old. Venus worked with me. She was one year younger.) Pineapple was planted, but we were in school here [on O'ahu]. So we went back summers. In 1922, that's when we went out to work in the field. That's when I took the picture of the pineapple, see, it was 1922. But the pineapple was already planted in 1921.

MM: How did your father get started in pineapple?

VG: My brothers. My two brothers were the ones that got him into pineapple. See, he used to raise pigs and turkeys. And we used to ship pigs to Honolulu, and down Keomuku when we plant watermelon. Wood, we made charcoal down Keomuku side. And ship the wood to Lahaina. The wood was in demand. The boats take the wood over to Lahaina. Charcoal, make charcoal. Ship some to Honolulu. The pigs. Some to Lahaina, some to Honolulu. And the ship would come to Kahalepalaoa or else if on the other side they come to Mānele. And we finally moved altogether up to Lālākoa.

MM: Back to . . .

VG: Yeah, I think the reason he did that because we children had to come to school here, see. And there was nothing more at Keomuku, see. So we just stayed at Lālākoa. And that's when we went to pineapple. [Nineteen] twenty-one [1920] he went to pineapple. Then, my brothers took off. Left him, see. No boys, except my youngest

brother. So he depended on us girls, Venus and I and my sister Louise, and May sometimes when she's home to hō hana with the people. And then finally, came to he didn't have anybody to run the tractor. So, I went, run the tractor.

MM: Where did he get the plantings from to start off?

VG: Got it from Honolua on Maui from [David T.] Fleming. My brother Lawrence took the two boats, the Nahehe and the Mikioi, Mikioi was the one with the engine, towed Nahehe. And some of our men went over there and picked the shoots. And he brought it back like that. That's the way they did. Several trips they made bringing pineapple plants from Honolua. And didn't cost us anything. Fleming was a family friend, too. And he was with the Baldwins. And so that's where we got the pineapple and planted it. But these two boys wanted my father to sign over Lana'i and Lālākoa to them.

MM: So what? The first pineapple was planted behind Lālākoa?

VG: No, Nīniniwai, where the [Cavendish] Golf Course is. Yeah, that's where it was planted. I have pictures of that. And that's where the first pineapple was planted, see. And then it extended further over toward Lālākoa. But they called the place Nīniniwai. The first one was closer to Kō'ele. And then next lot was the next one, see. So, in 1922, that's when they moved over toward Lālākoa. Then they stayed there for a while, then they moved over back of our house. Back of our house and to the side of the house, planting. So when these boys left, he had nobody, you know. You can't take the men. And he had only one fellow, [Shunichi] Nakano, that his work is taking machinery, doing a lot of the odd work. He had his own jobs that my father had him do, so somebody had to do the plowing. He couldn't take Nakano away from the job. And he died here in Honolulu. When we left, he left, too. He followed us. He came with us. And so Nakano couldn't attend to the plowing. So they had this Hawaiian fellow, Kakalia. Then Kakalia left. Went back to live in Keomuku. Then he worked down that side, Keomuku side. Kakalia Kini.

WN: How many acres, do you think, in the beginning, pineapple?

VG: I don't know. I don't know about the acres. All in Nīniniwai up to the top of the hill. You know where the houses are?

MM: Yeah.

VG: Well, I would say it wasn't too far from the fence. It was fenced and inside of that was my father's property. Outside was Lana'i Company. And you know where [David] Murdock's house is [today]?

MM: Mm hmm.

VG: Well, the fence came down back of those houses. Came down and met our place. The fence went down over this way and before, just

little below the slope of Lālākoa, just little below the slope and Murdock's house is like that, I think.

MM: So that's like a corner?

VG: Yeah, it's near that corner. But when I went with Sol [i.e., VG's most recent visit to Lāna'i in 1988], he goes too fast, see. And I couldn't really place the thing. But after I came back, I sat down, I started thinking. That road where you come up to go to that place and come and go over, it's in the front of those houses. Well, that's the road that came up back of the hospital. That's where that road comes. That road came back of Murdock's house, or part of Murdock's to the gate to enter our place.

MM: Oh, okay.

VG: See. The road that they have from back of Murdock is the right road. That road just came straight this way, see. And then the road went up to where the houses are and up to the [plantation] manager's house.

MM: The big turn, yeah?

VG: Yeah. So our place really ran further down than what everybody was thinking, see. When that hill came down, we look straight to that hill. Part of the house, but part further down, see. Our place didn't go too far down. Down just about the end of those slopes and maybe a little above that, our land, see. And then up, and up and over that hill, and not hit the little valley, before you get to the valley, and then the thing went up and hit the forest reserve. It's inside there where the golf course in that place. You see I wanted, I didn't have enough time. Didn't have enough time to. . . . (Chuckles)

MM: Well, go again. (Chuckles)

VG: I want to go again.

(Taping stops, then resumes.)

MM: Okay, when your father was doing pineapple, how many people worked for him?

VG: I think about ten, I think. It's not more than fifteen, including us made about twenty. There was about three of us, ho hana. Planting, he had the men plant. And, I think, that's when he had Nakano do the plowing, 'cause we weren't there. We in school. So they had to fix the furrows, and all that. So I think Nakano did all that driving. Until I went back. Well, when I went back it's really clearing the place. And only during the summer I could do that. Then we came to hauling the pineapple. Well, we couldn't plow. We had to haul pineapple.

MM: How did you haul the pineapple?

VG: First we had a Federal five-ton truck. The boat came from Maui and Mānele to pick up the pineapple. Going back to Ha'iku [Fruit and Packing Company]. So the boat comes over every so often. They notify my father, boat coming next week. So we picked the pineapple, then Venus and I load the Federal truck and we go to Mānele and sometimes with five or six trips, the two of us make, go down and come back. Then he . . .

MM: How did they pick the pineapple?

VG: They just go in with the bag, you know, picking, put in the bag. Going up the rows and pick the pineapple. We used to do it when we didn't have to haul. We used to go in and help pick pineapple. And sometimes we get the horses, the tame horses, you know. We take them, put the saddle on, then pick the pineapple, put it in the bags. Lead the horse. That's why, sometimes, we help everybody, you know, to maybe about three, four horses. Sometimes the mules, we do that, use the help. But otherwise they have to haul on their back.

MM: Heavy.

VG: Heavy, heavy. Then finally my father bought a five-ton truck. Because Venus and I used to load ourselves, you know. And those boxes weigh about sixty pounds with the pineapple in it. So we load the truck. Make about two or three trips a day to Mānele, unload. Come back, load again, go again. And then the last trip, enough for the boat to take. Boat come over and load. And this fellow, Hayashi, lived out here. He was one of the fellows on the boat. (Chuckles) And he was just a young fellow. He was working on that boat.

MM: So it was a Hawaiian Pine boat that came to pick up the pineapple?

VG: No, I think it's more or less this fellow Duvauchelle, I think, owned the boat. So he did hauling among the islands there. That's what I think happened. So he comes over, haul. They sort of chartered his boat to come over to get the pineapple 'cause he knew all those areas. So he comes over and pick the pineapple. So he had just this Japanese fellow and the Hawaiian boy and himself. But this the two that loaded the boat. And then they go back around on the other side, unload at Kahului, and then they shipped up to Ha'iku by truck.

MM: That's right. They had to go all the way around the other side . . .

VG: All the way around the other side.

MM: Go Lahaina side. And come around . . .

VG: Yeah, between Moloka'i and Maui, go around that way to Kahului and unload there. I don't know how many trips the boat made to come over, get the pineapple. Maybe one trip because it's a good-sized boat, so I think they took enough because the truck, I've forgotten how many boxes we can get on the truck. And we make about three trips hauling the pineapple. So when we come back, then Nakano has to step in and drive the truck, because the other fellows didn't know how to drive. But I was surprised that my father didn't make this Puulei boy learn. He must know how to drive a truck. But I'm surprised that he didn't make that boy do the driving. Maybe he did. I don't know because I never saw the boy driving. He was a man. He was a man, that Puulei. They're from Hanalei. Eddie. He was with the police department here and he left Lāna'i, yeah, Eddie. And so I was surprised that my father didn't do that with Eddie. Maybe Eddie didn't want. Unless my father didn't want to force him to do it because my mother is kind of connected, I don't know how, to the Puuleis, you know.

WN: So about the time when your father started pineapple, that's when [James] Dole was coming in, huh? What about Dole coming in?

VG: Dole was still---Dole started '24, 1924. Because that's when they started.

WN: Oh, I see. But they bought the island in '22?

VG: Oh, yeah, they bought the island in '22. But that's when [1924] they started doing all the work, plowing, all that kind. And then building Kaumalapau [Harbor].

WN: Dole didn't think of your father as being competition to them or anything like that?

VG: No, because he had gotten my father around that time, I think. See, what happened was, I don't know if I should say this, but they clamped on my father, see. Dole was very good at that. See, Mr. [Lew] Arnold, who was head of Libby, McNeill [and Libby], wanted to take my father's pineapple. See, how they found out the good pineapple on Lāna'i, they found out at Ha'ikū [Fruit and Packing Company] Cannery. That's where they found out about how good the pineapple is. So, Libby McNeill . . .

END OF SIDE ONE

SIDE TWO

VG: . . . all crooked deal. He told my--Arnold told my father that. They make them plant pineapple, mortgaged to Hawaiian Pine. Then they say, "Oh, we can't take your pineapple this year. Next year we'll take it." You go into debt, keep going into debt, then they foreclose, see. He was the one (who) told my father that. So, they

turned around, they did it to my father. Dole did it to my father. Arnold, in the meantime, is gone, see, he's with Libby McNeill. He broke away from Dole. But he wanted to get the pineapple.

WN: Your father shipped only to Ha'ikū?

VG: Yeah, only to Ha'ikū [Fruit and Packing Company]. That's the only place where we shipped, see. They weren't ready to ship to O'ahu because the Kaumalapau [Harbor] wasn't. . . . They were building it in 1924. So they weren't ready for the shipping. The pineapples weren't planted then. They were still, you know, cleaning up and things like that. Getting ready to plant. Clean out the panini and all those grass beyond Lāna'i City, building up. Our place was the only place pineapple, see. And when they knocked our house out, then they planted some more pineapple over there. But we already had pineapple to ship, see. And I think they did ship some of the pineapple to Honolulu, because it was all ready. Or ship back over to . . .

MM: Because your plants were mature already.

VG: Because Dole bought that Ha'ikū cannery. That's when he had the hold on my father, see. He had the hold on my father. My father keep going into debt.

WN: So when did your father close up?

VG: When did he sell now? I went home '27.

WN: He sold the pineapple?

VG: Sold the whole thing. He sold the whole thing. Dole didn't want to [buy] it [from] him. He wanted to foreclose, see. So my uncle, Mr. [Aubrey] Robinson, a billionaire, stepped in. He told Mr. [Alfred] Castle, who was a lawyer for Hawaiian Pine, "I'll tell Jim Dole if he doesn't want to give my cousin [Gay] the $200,000, I'll give Mr. Gay the $200,000."

They [Hawaiian Pine] knew if that old man [Robinson] got into Lāna'i, Lāna'i would just lie idle. They can't do anything to my father's land. See, he has so much money. In fact, the talk used to be around Honolulu, if Mr. Robinson took his money out of Bishop Bank, the bank would go broke. That was the talk with the business people here. So, there he was, very independent.

My father, I think, felt lonely, see. No more sons to help him with the place, he was all by himself. My mother was down here [Honolulu] with us and she'd go back [to Lāna'i] off and on. And it's sort of lonely for him, you know, living out there. Then we'd go home vacations. Of course, us anytime, any vacation get back there we're going to do it. So we go back vacations. And then we come back, he's all by himself.

And his only ones that come visit with him would be Nakano and this

fellow Horiuchi. Sometimes evenings they come down sit down and talk with him, you know. And Nakano sometimes come, "Mr. Gay, I cook dinner for you." Nakano just took good care of him, of my father. And so was Horiuchi. So that's why he was so fond of those people. So when we were leaving [Lāna'i in 1927], Nakano says he wants to go, too. He says he know that there was a big Japanese man, number two man, with Hawaiian Pine. Big Japanese fellow used to ride on a horse. And, oh, they hated him because he used to report everything to the manager. So Nakano says, "Tanigawa and I no friend, you know." He says, "You leave me over here he going be mean to me because he don't like me." So Nakano knew that already, see.

But they [Hawaiian Pineapple Company] weren't friendly. They weren't friendly. I felt sorry for the [working] people. They were sort of clamped down, the people that were there. [Lāna'i Plantation superintendent Harold Blomfield-]Brown was very strict, you know. Clamp. And you don't see the people. Like now, now you see they roam, go all over the place. But those days, no. They weren't free till [Dexter] Fraser came in [as manager]. Fraser was the one that threw away all that.

MM: Did Fraser come in after Brown?

VG: After Brown. Yeah. He took over [in 1936]. He built that house Murdock has. See, we kid him. We know him, see. His mother was my boss at Ka'iulani School. (Chuckles) And my sister Amelia and my brother went to school with Fraser. And we all knew the family. Knew the sister, [Juliette] May [Fraser], that was with the Academy of Arts. And so when he went there we used to kid him, "How come you didn't live in that nice house up on the hill?"

"Who wants that kind of house." He said, "I don't want to get in that thing. I won't even live in that thing."

So he built his own house, the one Murdock has [today]. (Laughs) He wanted to build near the Gay family. (Laughs) He said he wanted to build near the Gay family. He was that kind of guy, you know. He is so friendly with people, you know. Oh, the people loved him. Oh, he was the people. Free. All free with him. "No more restrictions," he says. "You think I'm going to go looking for the cigarette butts on the road?" That's what Brown, yeah, that place was clean. No cigarette butts on the road. And that Japanese fella, if he sees it, let Brown know. Brown go after the people. Yeah.

WN: What kind of influence did the pineapple manager like Brown have over the ranch people?

VG: Oh, the ranch, I don't think it was too good. Although Brown was an Englishman. And you see, Munro, I think, came right under Hawaiian Pine. He finally was let out. Munro was let out of Lāna'i. And then they put a fellow by the name of [Ernest] Vredenburg in there,

part-Hawaiian fellow to take over the ranch [in 1935], see. See Munro, they got 'em out. So he retired. He came to live in Honolulu. And that's what happened. Munro left. Then they brought in Ernest Vredenburg as manager of the ranch. And that's when Brown was there [as plantation superintendent until 1936], see. And then, . . .

WN: Was the ranch manager like underneath the plantation [superintendent]?

VG: Oh, yeah, yeah, yeah.

WN: Is that how it worked?

VG: Oh, yeah. That's the way it worked. Was under. See, Brown was head of all Lāna'i. So, the ranch came under that. So Brown was Munro's boss.

WN: So Brown was Munro's boss?

VG: Yeah, real Englishman, you know. Although Mr. Munro is an Englishman. He's a Scotchman. He came from New Zealand. He had a brother on Moloka'i, married a part-Hawaiian lady. Oh, Ruby's very fond of that aunty. She was really a nice woman. So they stayed there. They stayed on Moloka'i, Ruby and them until the father got the job. Then they moved to Lāna'i. Nice family. Real nice family. He [George Munro] was a nice man. But still he's not a man that could talk to you, you know. His face down. He's talking to you, he's looking down on the ground. He don't look at you, you know. But that guy was smart talking Hawaiian. Oh, he talk Hawaiian with the Hawaiian people up there. Well, he learned it when he lived on Kaua'i. Real fine family, you know. Sometimes he and my father (chuckles), all because the bully we have. My father had this bully and this thing jump over the fence and goes all over Lāna'i, that thing. Big, big bull. And the cowboys used to tell us. So my father told Munro, "If you can get him on the ship, ship him. He's causing a lot of trouble." He said, "I can't control him."

He used to jump over the fence. Nothing could hold that thing. And the thing stood high, you know. Yeah, big fellow. Big fellow. He's all over Lāna'i. And the funny part, somehow he's smart. The cowboys all knew him, you know. And when they yell, "Bully," oh, his head goes up, you know. Yeah. Everybody knew this thing. I think they finally killed him. (Once) they were driving the steers (including Bully), to Mānele (to ship to Honolulu). My father says, "Oh, send him. Take him right over. Put him on the boat. Take him to Honolulu."

They were going along, as [James] Kauila and (others) told us, they were going along (nicely). In (another) pen (he saw some) female cows, you know. He went right over. He stuck his horn right around the post. He (pulled) the post right up. The steers and the cows

(were all mixed up). So Mr. Munro went after him, see. "Bully!" he was yelling. This old bully turned around (and) started chasing (him).

(Laughter)

VG: Kauila was telling us. He said, "You know Bully turned around and started to chase Mr. Munro. He took off. Took off and we had to step in." He says, "But, Bully never did it to us."

So that trip he went home. He called my father up to come (and) get Bully and put (him) in the washhouse. (Laughs) You know. See, there's only those kind of things that you (have) conflict between (us). Well, my father don't pay attention to that kind. My father so good-hearted. He doesn't think of anything (bad). "Let's all right here try to do the best we can and help Mr. Munro out."

(Laughter)

VG: But, in spite of all that, you know, I mean just the little things that go on. But we all got along. And sometimes in the evening, we'd go over ransack the two [Munro] girls' bed. Take the sheets or tie them all up or something, then go back home. Meantime . . .

MM: You mean, Ruby.

VG: Chew beef. Chew beef their beds. Yeah, evening, evening.

MM: You'd go over to the Munros' house?

VG: (Yes,) the Munros' house. We knew where the girls slept, see. So, no, (they) don't lock the house. Your door is open. So we go over there. Chew beef their things, you know. Even the nightgown, tie them all up. When they come in, they (see what happened). Then they get in their car with Hector [Munro] (and) they head (for) our place to do (the same) to us.

(Laughter)

VG: Night, we doing all this, going at night. And we running all over that place where Lana'i City is. We running all over that place hiding from one another.

(Laughter)

VG: From the car. Yeah, we used to do that. Oh, we used to have so much fun. And sometimes during the day, horseback, the two of them going horseback riding. They ride over to our place.

MM: That's Ruby [Munro] and Georgina [Munro Meyer].

VG: And Georgina, yeah. They come over, then they go off. But our friendship always were stuck together. Then we'd come back to

school, we'd all come back together. Get on the boat in Keōmuku and go to Lahaina, catch the boat that night to come back to Honolulu to school at Punahou. They both went to Punahou. So our friendship all (remained) together. Ruby, being the youngest one, you know, she feels (the closeness) more, for the Hawaiian people. She feels for those. The two girls knew all these cowboys, all the wives and the families. They knew all them. But Ruby feels closer to them, you know, to the people. Like the fellow that retired from Lāna'i, went to live up Kula. So when she and Ruthie went to Maui, they went up to Kula to see the man. (Chuckles) He's a worker. One of the workers. Pine or some name like that. (The man was so happy to see them.)

MM: I forget the name.

VG: Yeah, some name like Pine or. . . . Lived up in Kula. She went up to see them. Yeah, Ruby was like that. Georgina was a little more reserved of the two girls. But Ruby was always, somehow, she liked to be around Hawaiian people, part-Hawaiians, you know, Ruby. But both girls were nice. They were all nice. They weren't snobbish-type. None of them were snobbish. Only the brother, James. He's apt to be a little uppish, you know. They liked Hector. Hector is the cousin. We all liked Hector. Hector was like a big brother.

MM: Let's talk about after you went to school to Pālāwai, when you folks moved back down to Keomuku, what was life down there like?

VG: Oh, the life was wonderful. A free life, just the way we were up mauka. And like us, we kids, went along the beach, you know, crabbing, things like that. Crabbing and then looking for wood, wiliwili wood, to make a boat. We used to make our own boats with pocketknife. [In] one of the pictures, I think there's one of the boats that my brother (made). Everybody knew how to make a boat. And we used that. Then we sometimes, go crabbing.

MM: You didn't go to the school at Keōmuku?

VG: No, we didn't go to school. The school started at 8:30 and pau at one o'clock over there. Then, Mary Kauhane comes over to our house. Teach us from one to four every day, see. They teaching us Punahou lessons, see. (Chuckles)

WN: So you only had three hours of school?

VG: Yeah, that's all. That's all the schooling we had.

(Laughter)

VG: But we had to study. Oh, she was strict.

MM: So in the morning, what did you folks do in the morning?

VG: Study, study after housework, you know.

MM: What kind of housework did you have?

VG: Well, like sweeping the lanai, around the (house) and washing dishes, wipe the dishes, and things like that. We always did some kind of work like that. And sometimes fix our own beds and sweep the room. My mother was very strict (about keeping the house swept and mopped). Anywhere to sweep, she put us. Saturdays she make us mop the lanai, see.

Then after that, she allow us to sit down and study. That's where I was studying, (on) the front part of the house. I would sit in there (on) a rocker. Feet up on the railing and I was studying. Pretty soon I decided I better sing. So I started singing. Across the road was a shop. In that shop was my brother Ernest and John Nakihei, Elaine's [Kauwenaole Kaopuiki] grandfather. They were doing some work over there, so there I was, singing away. First thing, I heard this man says in Hawaiian, "Manu aloha." I think manu aloha is parrot. I'm not too sure what manu aloha is, see. And he said in Hawaiian, he says that they hear the manu aloha singing, in Hawaiian. Ho boy, I was so shame when I looked (up). There was the two of them looking at me and laughing. I never sang after that, I was so shame. They were coming back to have lunch, see. (Chuckles) I never never forget John Nakihei calling me manu aloha, you know. Every time he see me after that, he always calls me manu aloha. Ho boy, I was so shame. And there I was, singing. I thought no (one) was hearing me singing.

WN: What were you singing?

VG: I've forgotten the song I was singing. (Laughs)

MM: I think, manu aloha, that's the bird of love?

VG: It's supposed to be bird of love, but I think parrot. Because they didn't know about the bird of love. All they knew was parrot. So I don't know what the manu aloha was. I tried to find out. I always thought it was a parrot, you know.

So, we'd have schooling (from one o'clock) until four o'clock. Mary Kauhane (lived in the schoolhouse). Before Mary Kauhane, we had Sarah White (who was the daughter of David Keliikamoku White). She tutored us. (Sarah lived with us. Then Mary Kauhane became our teacher.)

MM: Keliikamoku?

VG: Yeah, Kellikamoku. He was the one that built [our] Lālākoa house with boys from Lahainaluna School. And his daughter, Sarah, was our teacher, tutored us for a while. Then Mary Kauhane came. She was our last teacher that we had. Oh, no. We had another one before Mary Kauhane, Florence Abbey. She was from Maui. I know there's

Abbey kids, here in Honolulu. And A-B-B-E-Y, I think, the way (they) spell their name, Abbey. They came from Maui. So she taught us.

MM: Was that her only job, to tutor you folks?

VG: Yeah, plus teaching us to cook. You know, teach us how to cook and things like that, you know. Took over like a governess, you might say. She took over. But she was great one (teaching) us (to) make bread. Oh, I knew how to make bread. To this day, I still make bread. She taught Venus and I and my brother Ralph how to cook, you know. That's part of her teaching and other dishes because she stayed right in the house with us. So she took over the cooking of breakfast, lunch, and dinner. She took charge of that. My mother didn't have to do that. And she sort of took over what work we kids (should) do, you know.

Of course, our laundry, Keanu used to come over, [Ben] Kahaleanu, sometimes do the laundry. And mostly, there was another man, Hawaiian fellow. Ah, what was his name now. Solomon Kama, related to Akaneki, to Mrs. Kane, relative of hers, Solomon Kama. And he took care of doing all the laundry, washing and ironing, starching. He was good at it. He scold us kids, "Don't make the clothes too dirty." (Laughs) He scold us kids. But when my parents are not there, then Keanu comes and cook. But most times my mother and Florence Abbey, get us kids to do the cooking, the preparing food. So we kids, young as we were, were all being trained like that. There's three of us, more or less. My brother and my sister, Venus and I. But the two younger ones, they didn't do much. They were too young. So we were the ones that learned all those kind. Florence Abbey teach us, cooking. Then, with her, we had afternoon school.

And when she was pau then Mary Kauhane came in. Mary Kauhane was good. I always admired that lady. But she was strict as a dickens. But boy, you learn. When I came to Punahou, all what I learned from her came very handy in Punahou. Very good teacher. And somehow it stuck in your head. I don't remember what Florence Abbey taught me. But Mary Kauhane, I remembered what she taught me.

WN: What are the differences between living up in the ranch and at Lālākoa and . . .

VG: Keōmuku?

WN: . . . compared with Keōmuku? What type of food, what, you know, how is the food different? Did you folks eat . . .

VG: Ah, no different.

WN: No different.

VG: No different.

WN: Did they have more seafood down there?

VG: Up there we'd have poi, we'd have rice, and bread. We'd make bread or else the bread is bought. We got meat from Lāna'i Company and Mr. Munro and sometimes we have a whole slab of sheep, side, you know. Then we had chickens. We had chickens, then we had turkey. The turkey was only (eaten on) Thanksgiving or Christmas. But other times, we have chickens. Same with Keōmuku. Then, there's pigs. There's pork, if we wanted. Most of the pigs were usually used for kālua, kalua pig. But up the mountain area, there was wild pigs. So when they get wild pigs, what they do was salt it. They salt it and leave it in these big barrels. And it's so cold up there the thing doesn't even spoil. In barrel, salted. Then we (eat) that. And then the Japanese man, Horiuchi, would plant vegetables, and sometimes my brother and I, we go plant these Western cabbage, lettuce. We had a Chinese man that lived in a house (in our yard). I have a picture of the old fellow. And he raised vegetables, too. So, that cooked with our (whatever). My mother used to make us eat a lot of vegetables and carrots. And we kids used to do a lot of that. Keōmuku, we didn't do much of that because to us the land wasn't as good as up mauka. Up mauka, we used to plant carrots, string beans, and stem cabbage, onion, Hawaiian onion. Ooh, Hawaiian onion grew good up there. Hawaiian onion. Then this old Chinese fellow would sometimes catch a chicken, kill it and then we have stew chicken or something like that. But those days, we never had broiled chicken. Then, when they killed a cow, they dry a lot of the meat. And then broil the bones. That's the type of life we were having. Keōmuku was almost similar although Keōmuku was easier to fish, see. My father would take (us) kids and go (with) surround net (to catch fish and crab).

(Taping interrupted, then resumes.)

VG: So at Keōmuku, we'd have crab and mullet, things like that. Then they, Moke and them, sometimes they go fishing, get other kind of fish, squid. Nehu, they dry that, then we eat that. So long as we had poi. We had poi and we had chickens down there, too. Chickens and meat--sometimes they kill a cow for beef. That (is) not all the time. Then when they go to Lahaina, that's when they (buy) aku or kawakawa, that kind of fish. But Lāna'i, we get like 'o'io, we get manini or crab. You know that, what do they call it, white snipe crab, I guess they call it?

MM: Ohiki?

VG: Not ohiki. Kuahonu crab. (Some people call them white crab.)

MM: Kuahonu.

VG: Yeah. (The crabs we'd catch with the string are called kuahonu or, nowadays, white crab.) The [pineapple] plantation people used to wear those straw hats. My mother used to buy those kind of hats for us, you know. So when we go crabbing, we put the bait, stone

underneath, and the salmon on top. Tie the string to a stick. Drop it down. Where we went that day. All along there you see the strings. Then we'd pull the thing up. We see the crab. (Chuckles) (Use) our hat. Pull the thing out and put it in a can. Everybody's pulling the string up. So we have that kind, too. And then we catch 'alamihi. And poi was our main, our staple food. And sometimes rice, but as a whole it's poi. Poi we just loved, living on poi.

MM: And the poi came from Lahaina?

VG: From Lahaina, poi came. Twice a week, our boat go to Lahaina and then bring a barrel of poi back. Then water, they have big bottles for water (from Lahaina). Nice water. Keomuku (has) brackish water, see. So they get the good water from Lahaina in these bottles and with a basket around the bottom.

MM: Was it easier to get water from Lahaina than up Kō'ele?

VG: Oh, yeah. That's a long distance to come down, see. This one, you just (take) the boat go over, see. You make tea (with) the brackish water. But, you taste the brackish water if you cook (with) it. So they use the fresh water, and when people come [to visit], they can't drink the brackish water, see. So that's what this bottle of water (was for). My father and mother drink this. The kids hardly. We drank the brackish water. We took it right out of the tap. But, it's the people that come, you know. Some people, it affects their stomach, that brackish water. But I guess ours was so hard. It didn't even bother us. The only thing that bothered us, stick our mouths on the tap, bee sting.

MM: Oh.

VG: (Chuckles) Kids. Get that dirt.

WN: Oh, rub it on?

VG: That's what we used to do and the thing [swelling] go down. We (were) lucky it never got infected.

WN: How about washing clothes, you use the brackish water?

VG: Yeah, we use the brackish water. We have a well. They dig down. Then they take these barrels, you know big barrels, and drop the barrels down. There'd be two barrels, one on top the other to hold the sand from falling in. Then they scoop it up with a bucket. Put it in a tub, wash (with) it. First we used to use stone for washing, washing clothes by hand. Then finally my mother got washboard, glass kind. Then John Nakihei cut [and made] a washboard [out of] a wooden board so we used that for washing. And we had bar soap, long thing. Half of the time that thing gets stuck. It doesn't cooperate with (the) brackish water. (Chuckles) It get hard, you know, sticky. Finally they got some other kind of soap.

They got rid of that old, big, red bar of soap. That was the cheapest soap to get when you have plenty of people. Laundry. So, then they use other kind of soap. Ivory came into the picture, and Crystal White came in in our life. And then sometimes if we kids are naughty and get our clothes all dirty, Mother make us wash. "You do laundry." But most of the time she had this fellow Solomon [Kama] do the laundry.

And there were times, sometimes all the ladies, they would all come over to our place and all join. You see them washing clothes, washing our clothes and drying it. And when it's dry, you see them all over there ironing. Somehow they all got together. You know just like one family. Anyone comes over. Then they always getting into doing something without my mother telling them to do it or what. They just step right in and go ahead, like washing the clothes and things like that. They just come in and take a look at the dirty clothes and you see them taking it out to wash. Maybe two, three clothes, they would wash it and hang it out. But our play clothes, they won't iron. We have to just wear like that.

MM: Pohō.

(Laughter)

VG: We have to wear it like that, our play clothes.

MM: Okay. Well, tell us about the [Lāna'ihale] Church [in Keōmuku]. When did your father build the church?

VG: I don't remember when that church was built. I don't remember when it was. I think it's right after he went there. I think it's right after that (he) built that church.

MM: So in 1903?

VG: Well, they came in 1902.

MM: Nineteen two.

VG: So must have been built because I remember us going to church when we were kids. And must've been built around 1904, 1905 or in that area.

MM: So when you were living up Lālākoa, did you go to that church on Sunday?

VG: No, we never come down. We had our own church service at home. We had in that living room. We have our own church service. See, even Kō'ele the same way.

MM: Okay.

VG: Had our own church service.

MM: So you use that [Lāna'ihale] Church only when you're in Keōmuku?

VG: Only Keōmuku, yeah. Well, that's too far a ride, you know, to go down. Fifteen miles, to go from Kō'ele to Keōmuku. So, we only use that when we go to Keōmuku. But the people [living] down there use the church. They go to church on Sundays. They take over the church. They usually take care, cleaning the church and taking care of the church. Like the Kanes, Moke Kane and them. They take care of the church. But John Nakihei and them went to the [Ka Lanakila O Ka Mālamalama] Church right across there, see. Moke Kane, (the) Kahoohalahalas, they all went to (our) church. And (the) Kauhanes (and the) Pokipalas. They all go to (Lāna'ihale) Church. And (also) our family, see. But, I think, Kaopuikis, I think, I don't know if they belong to this other church, eh?

MM: Yeah [they did].

VG: They belong to that [Ka Lanakila O Ka Mālamalama] Church, yeah. But they never came because they live way down Kahalepalaoa, yeah. But, I don't remember seeing Nami [Makahanaloa] and them going to the church over there. I don't think they go. I know John Nakihei goes and sometimes Kauila's family goes to church. But very seldom you see anyone going there. I don't ever remember seeing that church loaded with people. But I know John Nakihei did go over there. Sometimes his wife came over to the church, Lāna'ihale. And Christmas, oh, Johnny used to come over with my brothers. But they, I think, didn't really stick to one, although he was one of those in there that at least . . .

MM: It was the same denomination, right, both churches?

VG: I think they are same denomination. See, they are not Catholic. They are not Mormons. So must belong to that type of Congregational churches. They have, I think, one down near Kalihi, yeah?

MM: They said that the main branch of that [Ka Lanakila O Ka Mālamalama] Church is on Cooke Street [in Kaka'ako, Honolulu].

VG: Oh, oh, Bright. Mr. Bright, I think, was the one that started.

MM: And then, I think, in the early '70s, had a disagreement and they broke away.

VG: Broke away.

MM: But up until 1970, it was part of that Cooke Street branch [Ke Alaula O Ka Malamalama Ka Ho'omana Na'auao Church].

VG: Yeah. Oh, that [Ka Lanakila O Ka Mālamalama] Church comes from that (church)?

MM: Mm hmm.

VG: Now, I think, that old man, Andrew Bright. You know the Bright boys, Simeon Bright?

WN: Sol Bright.

VG: You've heard of him singing, . . .

MM: Sol, yeah.

VG: . . . the singing. Well, that family, the father. They said the "Kaka'ako church" they used to call that. Is that the one you were talking about, Kalihi?

WN: Cooke Street is Kaka'ako.

VG: Yeah, Kaka'ako. Back of [Honolulu] Advertiser. Down that one. There's lot of Hawaiians used to live down Kaka'ako. And Bright had a church there. So that must be the same church. But somebody . . .

WN: That was a branch [of] the Keōmuku church?

VG: Yeah.

MM: Both Keōmuku and then later on when it moved up to Lānaʻi City [i.e., Ka Lanakila O Ka Mālamalama Hoʻomana O Ioredane Hou Church].

WN: Oh, yeah.

VG: Yeah.

WN: Was your father's [Lānaʻihale] Church a branch of any church or anything?

VG: No, regular Congregational church like Central Union, Kawaiahaʻo. That same type of church, see.

WN: So what families down there went to your father's church?

VG: The Kanes, the Kahoohalahalas, went to the church. Kauhanes, the Kahaleanus. They went to the church. Pokipala who stayed up where the engine is. And Mary Kauhane. Mary Kauhane was Catholic, but she went to teach Sunday school.

WN: I see.

VG: So those were the only families.

WN: And the Keōmuku [Ka Lanakila O Ka Mālamalama] Church was Kaopuikis . . .

VG: And this other, but I never saw the Kaopuikis at that church.

MM: I know that Mahoe [Rebecca Benenua] said that she liked going to Sunday school at your [Lāna'ihale] Church.

VG: Yeah, yeah, yeah. Kids. A lot of kids used to come Sunday school, you know.

MM: Yeah, because they didn't have Sunday school at the other [Ka Lanakila O Ka Mālamalama] Church.

VG: Yeah, uh huh.

MM: Uh huh.

VG: And, my folks didn't stop it. In fact, they encouraged the families to send the children to Sunday school, see. So, yeah, we used to have a lot of kids over at Sunday school. All the kids, Sunday school. And Mary Kauhane used to be our Sunday school teacher. Whichever one taught the [regular] school was our Sunday school teacher. Yeah, Mahoe used to go. (Chuckles)

MM: She said something about the cards, she liked the cards . . .

VG: Yeah, cards. We used to have cards, you know, printed cards, and the verse and everything on that. And the back is a story, in the back of the card. And they have the picture, you know, like you see in the Bible. And they have these cards about so big. The picture is in the front, then the verse is under here. You turn the back and that's the story of that picture in the back. It was really good. Oh, we liked it. All the kids. They wait for that.

WN: So about three inches . . .

VG: Yeah, they about . . .

WN: . . . wide?

VG: . . . they about . . .

MM: Those baseball cards or something?

VG: Yeah, about like this here. Maybe not as--smaller, lower, you know, not as high, but I think it comes about this far. This part here. And maybe little narrower than this.

WN: Three by four [inches], maybe, yeah?

VG: Yeah. It's almost like playing cards, you know. Yeah, it's not a big card. And it's really pretty and all colored, too. The thing is all colored. So all the kids . . .

MM: Is that something that your father bought?

VG: My father was with the Hawaiian Board of Missions. They supplied

these things, see. Hawaiian Board of Missions. Even the Bibles. Then we had the music, the hymns, and things like that. My father bought from them, because it's his own church, see. Once in a while we have maybe Keliikamoku come over as a guest minister.

MM: Who's that now? Who came over?

VG: David White. Reverend White. Keliikamoku. I think you had his name down someplace. Keliikamoku, the one that built [the Lālākoa residence].

MM: Oh, right.

VG: And come over as a guest. And sometimes Mr. Desha from Hilo, Swede's uncle, Steven Desha. And sometimes Henry Judd. He was a minister. And sometimes different ministers have come as a guest minister at the church. Father Bruno used to come, but he doesn't go to the church. Catholics don't go into those church, see. There were no Catholics on Lāna'i. Only Mary Kauhane, Catholic. (Chuckles)

MM: Father Bruno was from Moloka'i?

VG: Lahaina.

MM: Oh, Lahaina.

VG: Oh, that fellow knew Lāna'i like a book. That fellow could come there, take a horse, and he knew how to get to Kō'ele. Get to those places. And he'd go around the Kaho'olawe side. And we kids, we could hardly find a road. But that guy knew. And then he would go on this other side and come. He comes and stays at our house.

MM: Other than Mary Kauhane, were there any other Catholics on Lāna'i?

VG: No, she was the only one. She was the only Catholic. So I don't know whether (he) could come and try to get somebody confirmed or something, (chuckles) I don't know. But he stays with us. When he comes, he's welcome in our home. Then he had church services because, you know, my father and mother feel that it doesn't matter whether if he's a Catholic, but have church services, the respect. So we have church services with Father Bruno. Just simple, simple one. And then he leaves, he goes up to Kō'ele. Because he knows all the Hawaiians, you know. He knew where all the Hawaiians live and stop on his way.

One time he and Father Thomas, another Catholic priest from Lahaina, came. And they stayed at our house. We were there. So they were going to go to Kō'ele. So the two of them got horses, and they went. Now this is Father Bruno's kind of story. He was really a rascal man. He said they were going along, all of sudden, Father Thomas's horse got scared, took off galloping with Father Thomas, and Father Thomas was holding the thing. He said, "I knew I

couldn't catch Father Thomas's horse. It was going too fast. So what I did was I prayed on my horse."

(Laughter)

VG: He said, "I prayed the horse stop running."

(Laughter)

VG: We knew it wasn't true what he was saying. (Laughs) Father Thomas sitting there, (didn't) say anything. (Laughs)

Father Bruno was saying we used to hide from him when we used to see him. One time we ran down the valley, you know, Kāpano. We saw him coming so we ran down the valley. My mother wasn't there. Only us with our grandfather, see. My mother's uncle. We ran down the valley and we weren't going to go home. We're going to hide. Maybe if we stayed down here till dark, Father Bruno would leave. See, when we (came) back, he was still sitting at the house. And he said, "You know, you children. I know children. I know you folks are going to get scared of the dark. You're going to come home."

(Laughter)

VG: So, we got used to to the old man, you know. Come to Lāna'i, we always run away from him, but he'd see us he'd follow. (Chuckles) Catch us. As much as my mother scold us for running away from him. He says, "Never mind, Mrs. Gay. That's all children. That's children. Children all do that. They get scared this thing I wear like this, yeah?" (Chuckles) Catholic clothes, you know.

So finally, he was transferred to Honolulu at that church over by Punahou. And I don't know. He died down here, I think. He was old, old fellow. But he used to come visit Mary Kauhane. And he goes to see all the Hawaiians. He doesn't try to convert them. He just stop, say hello, and he spoke Hawaiian. Yeah, Father Bruno. Nice, nice man. But he (had) a standing invitation, you know. He was always welcomed. And if he come, we're not there, he goes right to the house. Then Akaneki and (others) come and feed him. Bring food. He stays, sleeps at the house. So my folks never stopped that. They allowed it.

MM: How did you folks celebrate the holidays down Keōmuku?

VG: Up Lālākoa, Christmas.

MM: Christmas . . .

VG: Christmas yeah. We never had Christmas trees or things like that. We didn't know things like that, see. Or we'd have maybe turkey or something like that and they'd buy us gifts, you know, and put it in stockings or (chuckles) things like that. In stockings. The next day we figure Santa Claus came and all that kind. But never (as)

elaborate (as in Honolulu), you know. And then, [at New Year's] play firecracker, Roman candles, things like that. If we (were) at Keomuku, and we have a church service, and that's where the children will get all their little gifts. Little gifts plus fruit in a bag, and candies. But, my mother didn't believe too much in giving candies, you know. Just so much candies to the kids. Don't let them eat too much candies. But fruits, like apple, raisins, and orange. Those were the three fruits. And sometimes stick candy, one just like a cane. You know, they have. But we have church services. Then they let the kids all go home. Then the older people stay on till about one (or) two o'clock. And sometimes they have night services at Christmas. And New Year they have a luau. You know, sometimes they have it at the church, the luau. But they usually have it at our house.

MM: The whole community?

VG: No, not all. Just certain ones that belong to the church. But some of the others used to come. You know, they never barred anybody. But it seems like just as though it's understood, you know. That's the way it seems to me, see. And like Moke and them would come. Johnny Nakihei and Ulia [Nakihei, John's wife] would come. And Kauhane and them would come. But Johnny and Ulia doesn't really come all the time because they belong to that other church, see. But only the people that go to Lanaihale [Church], then they come over, see. But sometimes when they have a real big luau, well, my mother's birthday on New Year, see. All come, from Ko'ele, they come down to the luau. They have a real big luau. See, everybody pitch in, you know. One time they had a big one. Mary Kauhane's father made good kulolo. So he came from Lahaina to make kulolo. Oh, the kulolo's good. (Chuckles) They put it in the kerosene oil cans, you know, and kalua. You know, that man was smart. Made good kulolo. They had real luau--fish, oh, squid. Everything. But we kids were never allowed to get into that part. The children, they weren't allowed. The children eat separate but never get into where the big people because I think sometimes they have their drinks. Beer, I think. (Chuckles) My mother, New Year's birthday, see. Peek through the keyhole, you know. "What you looking?"

"To see if Mama dancing the hula."

(Laughter)

VG: But she never encouraged. She never encouraged dancing the hula at home.

MM: Did she dance, though?

VG: Oh, she danced the hula all right (chuckles) but she won't let us. See, because they have a different, old-fashioned way of dancing. And even playing instruments, the older ones played guitar, ukulele. But she never let us younger kids do it. She says, "Well, (make) you lazy."

END OF SIDE TWO

TAPE NO. 16-24-2-88; SIDE ONE

MM: Tell us about your father. I keep hearing stories about how he used to take care of everybody. He was . . .

VG: Yeah. You see on Lāna'i, you can't take people to Lahaina if they get sick because you have to go on the sailboat. During that time was sailboat, see. When he first started . . .

MM: What kind of boat?

VG: Sail, you know.

MM: Oh, sailboats.

VG: Yeah, no engines. And the name of the boat was Nunu. Finally, when he got a boat with a engine, he sold the Nunu to Old Man [Daniel] Kaopuiki [Sr.], see. Kaopuiki used to go shopping (to) Maui on the canoe. He and little Jim [Kimo] Roberts. They go to Lahaina to get their supplies in a canoe and come back. So finally he wanted the boat, so he bought it from my father.

MM: Is it a sailing canoe?

VG: Sailing boat. It's a regular boat. Sailing boat.

MM: No, no. But the canoe, did it have a sail?

VG: Yeah, they go over paddle and then come back with the sail. Going over is calm, see. Unless there's wind, he has the sail up. Those fellows, that Noa [Kaopuiki] and Daniel, oh, the sailing boats are terrific. That family's terrific on the water, you know. All through that old man. All his teachings. When Noa says, "Don't go," you don't go. Like he says, "Never take children (in) this kind of weather," you know. We can, but not the children. You know, Noa was like that. And then those two boys were all good (seamen). I've seen them go on a canoe to Lahaina. Get supplies, Noa and Daniel, you know. Oh, those two, that family really knew the water, knew how to handle, learn from that old man. Old Man Kaopuiki. They never take chances. You never see those two boys take chances, Daniel and Noa, you know. They were really good, good people. They're really nice. People up there were really nice people, yeah. See, like we children, when we lived at Keomuku, we go down to (Kahalepalaoa), and stop in to see this [Kaopuiki] family. We see them sitting (on the warehouse lanai). We go sit (and) talk with them, you know. And Mama Kini, Kini's wife, oh, sometimes she's making pancake. She call us to come eat pancake. We go there, sit there, she cook pancake. Hand out to the kids. All eating pancake. (In) those days, they put a whole tablespoon of

lard. (Chuckles) In (the) pan and they (pour) the pancake. Oily like everything, but was 'ono.

(Laughter)

VG: She'd give to all the kids, you know, they'll come. She's sitting outside, cooking outside. That's where we learned all this cooking outside. We used to do it ourselves, too, you know. Go boil things outside, my folks. We lived the Haole in a way, and Hawaiian in a way. Like we children, my mother taught us how to eat with a finger. Yeah, eat with a finger, so we kids always ate with a finger. Lunchtime especially, but breakfast, sometimes. All depends. Dinner, well, she make us eat regular Haole way, you know. Because she prepares us in case we have guests. People come, you know, we know how to act at the table, see. (Chuckles) So she prepares (us). Know how to eat and, she says, "It doesn't hurt you to learn." Learn this, and so she prepare us for that. Well, let me try it today I'll be lost.

(Laughter)

VG: But we were brought up like that. And eat raw fish, dry fish, see. And the raw fish, depends what kind of fish. Now, we like kawakawa raw. Kawakawa. Sometimes Father goes to Maui or else Johnny and whoever goes and he tries to see if there's any good kawakawa to bring. Come back and he'll help my mother make the raw kawakawa. And they salt (it). And you know what we kids sometimes used to do, have it for breakfast. Poi and raw kawakawa. Breakfast, lunch and dinner. Yeah. My father never stopped (us).

Going to this doctor business, so Board of Health, you see, Dr. James Judd (was) very close (to my father). My father grew up with the Judds. Dr. James Judd would tell him (how to handle any of the illnesses) and he mention things. The Board of Health gave him medicines, what kind of medicines to use and take care of the people, see. So he was just like a doctor. Whenever they're sick, he goes to visit them. One night one fellow's arm got caught in the windmill, so they finally got up and they called him (by telephone). So, he went that fifteen miles. He left at night to go down to that man to (check) his arm. (When) anyone got sick, he (would go) to give them (aid).

MM: He was at Kō'ele and they called him?

VG: Kō'ele, (yes). We'd stay (at) Kō'ele when he took that ride down to help that man. He was like that. He was like a doctor. Anybody is sick . . .

MM: How did he learn?

VG: I don't know. Well, from Doctor Judd, James Judd, and then living on Ni'ihau, I guess. (On) Ni'ihau he handled a lot of things like (aid to the) cowboys and (also) over (at) Makaweli, too. I think

(he learned) from his mother, they learned (those) old-fashioned things. And he (also) learned from Dr. James Judd. (They were) very close. Just like brothers with the Judds, see. So that's where I think he learned all these things. He had a lot of patience, you know, to take care of people that sick. And very soft with the people. Never harsh. Even the kids. When we had an epidemic of measles, he wasn't afraid to attend, to see what to do with the children. We didn't get it because my mother kept us right at home. Soon as they told different people to keep their children home, see. But it was too late. It spread. We hadn't gotten (with) the (children who got) the measles. And you know what (my mother) made us do? You know these camphor they have, she made a little bag and put the camphor in there. Hang it around our neck. When we smell that camphor, especially (when one gets) heated, you (smell it). That's what she did. And she made sure (to) give us opening. She say clean your stomach. So our cases of measles wasn't bad.

And my father used to go and check and take medicine. Whatever medicine. And the Board of Health would let him know. Would send some material up to him, (and instructions). But he had that instinct of being a doctor. He was just like a doctor. And that's what, I think, he really should have gone into. But, the thing he doesn't want (to do is) to cut people. You know, operations. But he'll take care. And like (the time) I stepped on a nail, a rusty nail, and my foot got infected. So he had (some) kind of poultice that you heat. Then he take that, he put it on a cloth, and put it on (the foot) to draw the poison out. And he took care of all that. And whatever illness, you get little cold, he knew what to give.

WN: Did he give shots at all?

VG: No shots. No. He never had shots. Those days they never had those things.

MM: Did he do deliveries too or was there a midwife?

VG: No, he didn't do delivery (on other women), but he delivered us. His own children. He delivered me with Akaneki (Kane). He delivered all his own children. But the other people, he didn't. Akaneki did the delivering. See, Akaneki was the midwife. So, Akaneki did a lot of the delivering. But when it came with us, he did it himself. Louise was the only one that had a doctor, delivered at Kapi'olani [Maternity] Home [in Honolulu]. The rest was all by him. And he knew what to do. He learned all those things. I think he learned from doctors, I think.

MM: Did he have reference books, too?

VG: Oh, yeah. In fact, I have a book here, this thick. Different medicines. (When) my brother had pneumonia. And oh, he was in the delirious stage where he saw all the Pākē<u></u>s sitting up on the wall eating chop suey.

(Laughter)

VG: My mother told us. He was that delirious. (Laughs) He told my mother and father.

MM: Which brother was this?

VG: My oldest brother (Lawrence). And he couldn't come back to school because he had pneumonia. And this was at Kō'ele when he had this pneumonia. Oh, he was delirious. And then he tells them, "And there's some of the Pakes eating," you know. All in Hawaiian, you know. And he says, "Look--eating chop suey." (Chuckles) Pakes eating chop suey. He was that delirious. So, (Papa) went to this book. Oh, he was getting so bad, they thought they're going to lose him, see. He was all delirious. So he went to this big book that he had. Opened it up on pneumonia, found this remedy. Heat (lard and turpentine). Take a flannel cloth and soak it in that (lard and) turpentine, then you put it on this flannel and you put it right at the pit, right at the pit of your (stomach). Every time it gets a little cold, he'd heat it again. But he had the distance to go from this bedroom to the kitchen. And he did that all night. She said about one o'clock that night, the thing broke. Opened up. And then my brother relaxed. He started relaxing and he didn't see anything more. Then he fell asleep. So they kept using that heat, that turpentine and lard. Lard was the oil that he used. Heat it and then use a flannel cloth.

Then my sister Amelia did it on her husband out at Kaimukī. Doctor came, says no chance. They were giving mustard. They used to use mustard for it. But it didn't work. So, (one) night he was so bad, so she went and did it on her husband. Next day, when the doctor came, he was fine. He was sleeping. He was fine. (Doctor asked), "What did you do?" So my sister told him whatever. (He) didn't like it, you know. And (he) didn't like what my father and mother did to my brother. The doctors didn't like it. They didn't like that book. The reason was because it [the remedy] was [by] a Japanese doctor. It was a remedy from different doctors, you know, this book. And this [particular] remedy was by a Japanese doctor. That's why these doctors didn't like it, see. Father says, "Well, you can't help it, it's there. It saved our boy."

MM: Anything that was real serious. Did he help them leave to go off island? Any other illness that was serious that he couldn't . . .

VG: No, that was the most serious, I think. And then we had two boys had, oh, what was that now? I can't think of the name of the illness. Not typhoid. I can't even say. Those two boys died from it.

MM: Tuberculosis?

VG: No, no, from--oh, gosh, I can't even think--from infection. Infection. Oh gosh, what was the thing they called it? I can't

think of the name they called that. Not jaundice. These two boys had it and they died. One was John Kini.

MM: Is it lockjaw?

VG: (Yes) lockjaw. Analu [Mano] was the first one. Kama's brother. Analu. And then the other one was John Kauhane. And they both died from lockjaw. So my father tried to find out what caused it, see. And then he came down. He told Dr. Judd about it. And Dr. Judd said, "Well, what did you check?"

He said, "I checked everything. They had no cuts of any kind." And he said, "The only thing that the first boy, Analu, used to take gasoline up to Maunalei Gulch for the engine," see. He delivered the gasoline and come back. When he died, John Kauhane took over the job, see. And John Kauhane died of the same thing, lockjaw. But couldn't find any infection. He went and checked on those two fellows. There was nothing that showed any kind of infection that would cause the lockjaw. So it was a mystery. They don't know how, why. And that was only two cases. Bad cases that we had. The rest died from old age or maybe pneumonia or something. But as a whole, the deaths were mostly older people, see.

MM: Or babies. I guess a lot of people lost babies, huh?

VG: Yeah, babies. And, of course, let's see who's the other one. John Kini died. John Kauhane. John Apiki.

MM: You know, one had a real bad accident. One had an accident. They were goat hunting and he fell.

VG: Oh, that's a Kane boy. Akuila's brother. But in that case, he and Enoka [Makahanaloa] went goat hunting. And in that case of those two, Moke, Moke is the name of the boy, killed the goat and was on this ledge, see. Instead of throwing the goats sideways like this, he took the goat and (lifted it over his head and tried) to toss (it up). The goat took him down the cliff. That's where he got killed. He went right backward down. Pulled him. That weight of the goat. Over here had nothing to protect him. He went right down with the goat. That's what killed him, was that incident. And that's the only one. That's way late. Way late. Moke was . . .

WN: That's the only hunting accident there ever was?

VG: That I know of, yeah. That's the only one I know of, yeah.

MM: I heard it was such a tragedy, they still talk about it, you know.

VG: My father was very strict, you know. And all these men were all strict, these cowboys, they strict on all that. My father and mother were very strict on a lot of those kind of things. They taught them, you know, not to do this, not to do that. Even boats,

my father was strict. And, of course, Noa and them, they were strict, too. But my father had the control over most of the people, see. And my mother. And another thing that my mother always did, health. Keep the place clean and all that, see. She went herself and teach people to be clean. What to do and all that. Some people listen. Some don't, you know. But as a whole, the people were clean. And then we had one leper. I don't know who the fellow was related to. And. . . .

MM: That was Aunty Rebecca's [Kaopuiki Richardson] brother, Kaopuiki. Kaopuiki.

VG: No, that wasn't his name.

MM: Jerry.

VG: Hah? What was his name now. Hoomana?

MM: Oh, I don't know about that one. But Aunty Rebecca's brother, Jerry, her older brother . . .

VG: Older brother.

MM: . . . he had leprosy.

VG: He had leprosy.

MM: But I think he went in . . .

VG: Oh, he's way late.

MM: Later.

VG: Yeah, way later.

MM: In the '40s.

VG: Yeah, because Hoomana was taken. And somebody told me that it was Hannah Kauhane's brother. Well, they looked something alike. And he lived in this house where Aunty Nami and (others) lived (next door). Keanu (Kahaleanu) and (his family) lived (in another part). And (another case) during our time was Akaneki's daughter had leprosy. She was a pretty girl. Very pretty. Young child went to Kalaupapa. Akaneki says when she got to be eighteen years old, (she) played the piano. Says she doesn't know where the girl learned how to play piano. Yeah, always playing the music for the people over there. And she was a pretty one. The others are nice-looking but this girl was really pretty. Those are the only two lepers during our time. So this other one must have been later.

MM: Yeah, he was.

VG: The brother.

MM: He worked as a cowboy.

VG: Yeah, he worked as a cowboy, yeah.

MM: And then later, . . .

VG: Later.

MM: I guess he left (for) O'ahu and then found out he had leprosy and then he went to Kalaupapa.

VG: Yeah, mm hmm. Funny, yeah, how the disease like that, yeah. And it was surprising, though, that this fellow, Hoomana, the leper didn't spread. His hand was all swollen, you know. His face was swollen. Nose is big. Ugly-looking, (poor thing). Washes his own clothes and he goes fishing. He had his own horse. He goes fishing for food for himself. And then somebody buy the poi, I think, when they go to Lahaina. Bring poi for him. But, I think he was sort of careful.

See, my father knew Hoomana had. But he didn't have the heart to go and send Hoomana to Kalaupapa. You see, my father was raised on Kaua'i. This fellow, Koolau the leper, see, my Uncle Francis was the one supplying him with ammunition, yeah. And they wanted Uncle Francis and my father to go (and) get Koolau. Uncle Francis (said), "No, I won't go. I don't want to be shot." See that fellow was a sharpshooter. And he worked for the Robinsons. So, my father had that feeling, you know. Didn't want to send him because he said the cowboys that worked for them had leper, but when they (were) through cowboys, his grandmother would have these boys come to the house. And then she washes their hands with camphor. Wrap it up and then feed them, and then send them home. And, she did that every evening, she did that for those boys.

So my father had that feeling. Maybe that's where he learned a lot of this kind of doctor things. And then he's religious. I mean, he believed in God, see. Very strong. But he's not the man that's going to go around telling, "You join my church." He's not that type. He, himself teach us, you know. And prayer, not to forget praying and all that. Call our attention to different things that happen, you know, if you pray. That's why I always tell people, I got this house [i.e., VG's present 'Aiea house] all through prayer. I had nothing. I really had nothing to start a house. I got on my knees at times at Ke'eaumoku Street [in Honolulu, where VG once lived] I used to pray a lot, you know. I always prayed. But, oh, I used to pray about needing help and all that. I don't know. It just come to me and I would ask Tommy (McCormack), "Could you put a house on my ['Aiea] place?"

He said, "I'll do it Violet. I charge you $10,000 for it."

I said, "But Tommy, I don't have the money."

He says, "I'll go (to) State Savings." So he went to see State Savings.

So, I said, "Tommy, after you build it, rent it out to pay (chuckles), to help pay for the note." So two years he rented my house. But I used to come up, work in the yard. Get away from home, you know. Come up, work, fool around in the yard, see. So the last one [tenant] that was here, April of '58, the lady left, the first of April. I moved right in. I couldn't take (the home life) any longer.

MM: How many years in this house?

VG: And, you know what? Borrowed the money to pay (chuckles). I was really lucky and I say that all along, prayer.

WN: Fifty-eight was when you moved here? Nineteen fifty-eight?

VG: Yeah, April 1st, April Fools' Day, I moved in here, yeah.

MM: Right before your birthday almost, yeah?

VG: My birthday in March (chuckles).

MM: Right after your birthday?

VG: Right after my birthday. And my brother took out a savings bond for me in January of '58. That's (where) I got the bonds, $3,600. Ho, the first time I (saw) that kind of money, I didn't know what to do. I sat over here and cried like everything.

(Laughter)

VG: I cried and thinking that's me.

MM: How did they get news to Lāna'i?

VG: It has to be by boat. Yeah, only by boat and the news was . . .

WN: What newspaper did you folks have?

VG: [Honolulu] Advertiser.

WN: Oh, oh.

VG: [Honolulu] Star-Bulletin, yeah. And then the Hawaiian newspaper, [Ka Nupepa] Kuokoa, that used to come.

WN: Where was that from?

VG: Here, Honolulu. It's a Hawaiian newspaper.

MM: What was it called?

VG: [Ka Nupepa] Kuokoa [The Independent Newspaper].

WN: So there's no Lāna'i newspaper?

VG: No, Lāna'i had nothing like that.

MM: How old was the newspaper by the time it got to Lāna'i?

VG: Well, it comes through the mail, regular mail. The mailman goes over on Saturday to Lahaina, pick up the mail. And if a ship comes in, sometimes they bring a mailbag, like the Likelike would come to Lāna'i. Then they bring mailbag to Lāna'i. So, Lana'i Company. Well, my father had charge of that, see. And this Lokahi, this boat, I talked about Lokahi, that boat was built for the mail. The mail boat for Lāna'i Company, see. That (is) Lokahi. My brother-in-law was the one that decided to get their own boat, see. Don't have to depend on my father, see. Had to pay other people for have their own boat to take the mail.

MM: That's [William A.] Dickson?

VG: Dickson, yeah, my brother-in-law. And Henry Gibson was the mailman. And sometimes he himself would go, come down to Keomuku and get on Lokahi (and) go.

MM: So how often did the mail come?

VG: Saturdays they, . . .

MM: Only Saturdays?

VG: And then sometimes Wednesdays, Wednesdays the mail come. It comes through Lahaina. Then our boat go over and pick up the mail. But not the Lāna'i Company mail. That comes just about once unless it comes by ship, you know. But only that one time. The mailman goes on Saturdays, see. But our boat is going over, you know, so they pick up the mail in Lahaina. So that's where we get the mail.

MM: What if there was some kind of emergency, how would you folks get the news?

VG: Get out?

MM: No, news or anything. If there was a big emergency or something.

VG: You mean outside of us on Lāna'i?

MM: Yeah, how would they get you the news?

VG: Somehow the boats. Used the ships. There's always ships coming to Mānele, you know. Like the Likelike would come in there for cattle and sometimes bring gasoline. Boats come in there to bring drums of gasoline. So, through that kind, they always knew where they (were)

going. Inter-Island, through Inter-Island. And sometimes wireless to Maui. And then if it's very big emergency, sometimes a boat comes over and bring a message. But very seldom. Usually we have boats going twice a week to Maui, Lahaina. So it always pick up whatever. Yeah, it comes through mail any news of any kind, you know. And that's why, like the election, see Lāna'i was a Democrat place. So, people have to be taken to Lahaina to vote. (There were no) precincts, see. So my father, he wasn't really a Republican. So he became a Republican to make it a precinct. Has to be one, a Republican with the Democrats. So he became a Republican (chuckles). So, the people didn't have to go to Lahaina. Before that, they had to go to Lahaina to vote. Yeah, the Hawaiians.

MM: So what year was that, do you know?

VG: Gee, I don't remember the year that he did that (chuckles). I think right after he started.

MM: He didn't want to go to Lahaina and vote (chuckles).

VG: They have to haul all these people by boat, see, to go to Lahaina. So to save all that trouble. Of course, the women didn't vote then. The men, there was a lot of men to take over to Lahaina to vote. So rather than do that, well, they made a precinct so only the boat (can) go over (to get and) take the ballots (back) to Lahaina, see. And, (chuckles) so he became a Republican. See, what happened was, I asked him, see. We all became Republican because of him. So one time I asked him, "Papa," this was in Honolulu, later on, and he and I were talking about who to vote for. He said he always said to vote for the person.

He says, "You know, you have good people on Democrat side. The person is good, you (give a) vote." Those days you could vote either sides. So you can vote Republican and vote Democrat, too, see. So, finally he told me. I said, "Well, Papa, how come you Republican?"

So, he told me. He says, Lāna'i was Democrat. So, if they have election, you have to take the people to Lahaina to vote. So rather than do that, so he said, "I became a Republican to make it a precinct." So that's why (chuckles) it became a precinct.

WN: You mean only if . . .

VG: One Republican.

WN: . . . he was a Republican.

VG: Yeah. At least had [to have] one Republican and the rest are Democrats. Or else all Republican and one Democrat to make a precinct, see.

WN: Oh, I see.

VG: They had to have [at least one] member of the other party to make a precinct (chuckles) so he became a Republican.

WN: So you have to catch the plane.

MM: Yeah, I go back this evening.

END OF INTERVIEW

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